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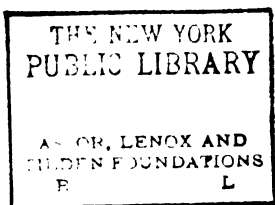
THE
BI-CENTENNIAL
OF THE
First Congregational Church,
MARBLEHEAD, MASS.

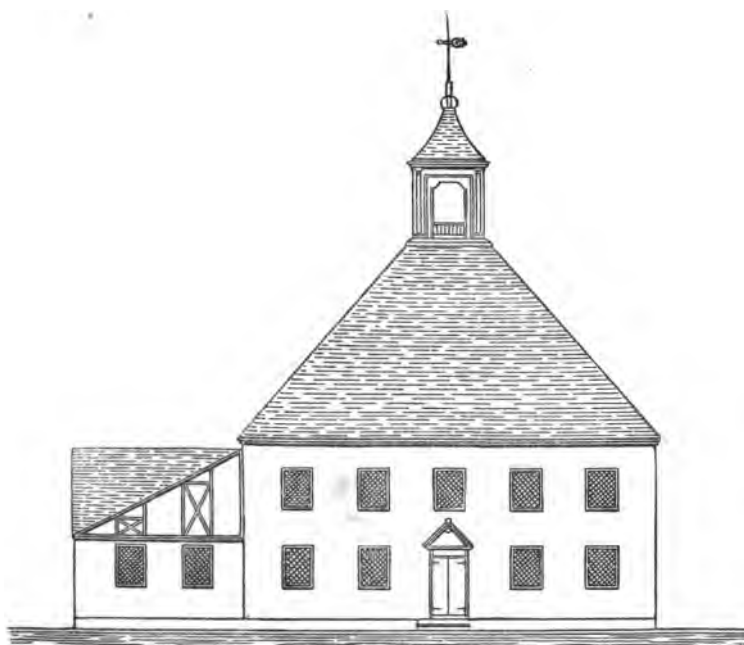
1. Marblehead, Mass. - Churches, Congregational -
- First.

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MEETING-HOUSE ON THE "OLD HILL," AS IT WAS IN 1684.

"THE GLORY OF CHILDREN ARE THEIR FATHERS."—*Prov. 17:6.*

THE
BI-CENTENNIAL
OF THE
FIRST
Congregational Church,

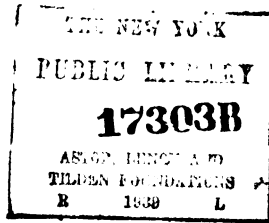
MARBLEHEAD, MASS.,

WEDNESDAY, AUGUST 13,

1884.

Published by Vote of the Church.

"THE NAME OF THE LORD IS A STRONG TOWER."—*Prov. 18:10.*



At a business meeting of the Church held in the chapel, Monday evening, August 18, 1884, the committee of arrangements for the Bi-centennial recommended the publication of a volume containing all of the addresses delivered at the celebration on the 13th inst., together with as full a history of the services of the day and the preparations for the same, and such other historical facts as a committee appointed to take the matter in charge shall think expedient.

It was voted to adopt the recommendations of the committee and that four hundred copies of the volume recommended be printed.

It was also voted that N. P. Sanborn, James J. H. Gregory and Daniel Appleton be a committee to take the matter in charge.



MARBLEHEAD, MASS.:
N. ALLEN LINDSEY & CO., PRINTERS.
1884.

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REC'D 19 FEB '36

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"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—*Jer. 6:16.*

INTRODUCTION.

AT a business meeting of the church held in the chapel, December, 1882, it was unanimously voted—

That this church ought in some public and appropriate way to celebrate the two hundredth anniversary of its organization which occurs on the 13th of August, 1884.

It was also voted that Rev. J. H. Williams, N. P. Sanborn and Joseph Gregory be a committee to nominate a committee of arrangements for the bi-centennial of this church, and report at some future meeting.

At a business meeting of the church held in the chapel April, 1884, the nominating committee submitted the following report:—

FOR AN EXECUTIVE COMMITTEE. .

To have a general oversight and direction of all the affairs of the celebration.

Rev. S. Linton Bell,	Benj. F. Knight,
Daniel Appleton,	John Conway,
Geo. R. Church,	John G. Broughton,
Philip Freeto.	

COMMITTEE ON PUBLIC SERVICE.

To arrange the order of service and assign the parts,

Rev. S. Linton Bell,	Dr. P. Eveleth,
Frank Broughton,	J. J. H. Gregory,
Benj. Savory,	N. P. Sanborn.

COMMITTEE ON ENTERTAINMENT.

To arrange for refreshments and the entertainment of guests.

Geo. R. Church,	Colin McEachran,
Joseph Gregory,	Richard T. Grant,
William Stacey,	Geo. G. Pope.
Mrs. M. A. B. Neilson,	Mrs. Mary E. Lemaster,
Mrs. W. A. Denning,	Mrs. Carrie E. Pedrick,
Mrs. Jos. Gregory,	Mrs. Sarah E. Gregory,
Mrs. Sarah Broughton,	Miss Mary Dixie,
Mrs. Benj. F. Knight,	Miss Sarah Knight,
Mrs. Hannah Church,	Miss Lizzie M. Knight,
Mrs. Hannah E. Grant,	Miss Rebecca T. Goodwin.
Mrs. Mary E. Girdler,	

And that the above committees constitute a committee of arrangements.

The report was unanimously adopted.

At a meeting of the committee of arrangements held in the chapel, June 9th, it was voted to celebrate our bi-centennial by a public service in the church during the day and evening; to consist chiefly in addresses and reminiscences by past and present members.

It was also voted to send a cordial greeting to all absent or former members of the church and society, inviting them to attend our two-hundredth anniversary and to accept of our hospitality during their stay in town.

It was also voted to send carriages for all such aged or invalid persons belonging to the church and congregation as would esteem it a privilege to attend the services of the day, and convey them to their homes again at such times as they may choose.

At a meeting of the committee on public service the following form was adopted as the order of service for the day and 1,100 copies ordered to be printed for distribution :

1684.

THE

1884.

TWO HUNDREDTH ANNIVERSARY

OF THE

FIRST CONGREGATIONAL CHURCH, MARBLEHEAD, MASS.

WEDNESDAY, AUGUST 13, 1884.

1684.

PASTOR,

REV. SAMUEL CHEEVER.

DEACONS,

Benjamin Gale,

Richard Reith.

1784.

PASTOR,

REV. EBENEZER HUBBARD.

DEACONS,

Stephen Phillips,

William Williams.

1884.

PASTOR,

REV. S. LINTON BELL.

DEACONS,

Glover Broughton,

Benjamin F. Knight,

George R. Church,

Richard T. Grant.

SUPT. OF SUNDAY-SCHOOL,

Nathan P. Sanborn.

CLERK OF CHURCH,

Daniel Appleton.

ORDER OF SERVICE.

9, A.M.

1. ORGAN VOLUNTARY.
2. ANTHEM, - - - - - Choir
3. INVOCATION.
4. READING SCRIPTURES.
5. PRAYER.
6. ADDRESS OF WELCOME, - - - Rev. S. Linton Bell
7. ORIGINAL HYMN, - - - - - Choir
(By Mrs. Caroline A. Mason.)
8. REMINISCENCES AND LETTERS FROM ABSENT MEMBERS.
9. HISTORIC ADDRESS, - - - - - Rev. J. H. Williams
10. ANTHEM, - - - - - Choir

BENEDICTION.

12.30, COLLATION.

2, P.M.

1. ANTHEM, - - - - - Choir
2. PRAYER.
3. ADDRESS — "The Fellowship of the Churches," Rev. C. B. Ricè
4. HYMN, - - - - - Choir
5. ADDRESS — "The Church an Educator," Rev. F. W. Sanborn
6. REMINISCENCES BY PAST AND PRESENT MEMBERS.
7. ANTHEM, - - - - - Choir

BENEDICTION.

CELEBRATION OF THE LORD'S SUPPER.

5.45, P.M., REFRESHMENTS.

7, P.M.

1. SINGING, - - - - - Sunday-school Choir
2. PRAYER.
3. SINGING, - - - - - Sunday-school Choir
4. A SKETCH OF THE SUNDAY SCHOOL'S HISTORY, N. P. Sanborn
5. ADDRESS — "Our Meeting-houses," J. J. H. Gregory
6. SINGING, - - - - - Sunday-school Choir
7. ADDRESS — "The Apostolic Succession," Rev. E. A. Lawrence
8. REMINISCENCES AND LETTERS.
9. SINGING, - - - - - Sunday-school Choir

BENEDICTION.

CHOIR.

Miss Carrie Broughton, Soprano, Mrs. Nellie P. Ricker, Soprano.
 Chorister. Miss Emma Broughton, Alto.
 Miss Mary S. Broughton, Soprano. Miss Lizzie L. Broughton, "
 Miss M. Lizzie Girdler, " Mr. John J. Pedrick, Tenor.
 Miss Annie C. Woolston, " Mr. Samuel E. Stacey, "
 Assisted by
 Mr. Samuel S. Preble, Basso, Di- Mr. Wm. D. T. Trefry, Tenor.
 rector for the day. Miss Carrie C. Tindley, Alto.
 Mr. Knott S. Preble, Basso. Miss Mary E. Bowler, "
 Mr. William Nutting, "
 Mr. H. Clinton Bessom, Organist.

The chronological order of the service of pastors and deacons.

PASTORS.

- WILLIAM WALTON, began preaching A.D. 1638. Died, August or September, 1668. Service, 30 years.
- REV. SAMUEL CHEEVER, began preaching October, 1668. Ordained, August 13, 1684. Died, May 29, 1724. Service, 55 yrs., 5 mos.
- REV. JOHN BARNARD, began preaching July 11, 1714. Ordained, July 18, 1716. Died, January 24, 1770. Service, 55 years.
- REV. WILLIAM WHITWELL, ordained August 25, 1762. Died, November 8, 1781. Service, 19 years.
- REV. EBENEZER HUBBARD, ordained January 1, 1783. Died, October 15, 1800. Service, nearly 18 years.
- REV. SAMUEL DANA, ordained October 7, 1801. Resigned, April 18, 1837. Service, 35 years, 6 months.
- REV. SAMUEL COZZENS, ordained August 8, 1832. Resigned, April 18, 1837. Service, nearly 5 years.
- REV. MARK A. H. NILES, installed August 30, 1837. Resigned, November 27, 1844. Service, 7 years.
- REV. EDWARD A. LAWRENCE, installed April 23, 1845. Resigned, July 12, 1854. Service, 9 years.
- REV. BENJAMIN R. ALLEN, installed November 8, 1854. Died, June 2, 1872. Service, 18 years, 6 months.
- REV. JOHN H. WILLIAMS, ordained September 3, 1873. Resigned, February 4, 1883. Service, 9 years, 5 months.
- REV. S. LINTON BELL, installed February 28, 1884.

DEACONS.

BENJAMIN GALE,	-	-	-	-	-	-	-	Appointed	1684
RICHARD REITH,	-	-	-	-	-	-	-	"	1684
JOHN STASEY,	-	-	-	-	-	-	-	"	1703
JOHN DIXEY,	-	-	-	-	-	-	-	"	1707
RICHARD SKINNER,	-	-	-	-	-	-	-	"	1707
JOHN WHITE,	-	-	-	-	-	-	-	"	1716
JOHN BAYLEY,	-	-	-	-	-	-	-	"	1727
BENJAMIN HENDLEY,	-	-	-	-	-	-	-	"	1749
JOSHUA ORNE,	-	-	-	-	-	-	-	"	1749
WILLIAM GALE,	-	-	-	-	-	-	-	"	1759

STEPHEN PHILLIPS,	-	-	-	-	-	-	-	Appointed	1765
BENJAMIN STACEY,	-	-	-	-	-	-	-	"	1765
WILLIAM WILLIAMS,	-	-	-	-	-	-	-	"	1773
JOHN GOODWIN,	-	-	-	-	-	-	-	"	1787
NATHAN BOWEN,	-	-	-	-	-	-	-	"	1787
RICHARD HOMAN,	-	-	-	-	-	-	-	"	1825
ICHABOD S. PHILLIPS,	-	-	-	-	-	-	-	"	1825
DR. CALVIN BRIGGS,	-	-	-	-	-	-	-	"	1851
DAVID FLINT,	-	-	-	-	-	-	-	"	1852
JOSEPH FROST,	-	-	-	-	-	-	-	"	1858
PETER ROGERS,	-	-	-	-	-	-	-	"	1859
GLOVER BROUGHTON, 2D,	-	-	-	-	-	-	-	"	1870
BENJAMIN F. PIERCE,	-	-	-	-	-	-	-	"	1870
WILLIAM H. WORMSTEAD,	-	-	-	-	-	-	-	"	1879
GEORGE R. CHURCH,	-	-	-	-	-	-	-	"	1879
BENJAMIN F. KNIGHT,	-	-	-	-	-	-	-	"	1883
RICHARD T. GRANT,	-	-	-	-	-	-	-	"	1883

12 Pastors ; 4 between 1684 and 1784 ; 8 between 1784 and 1884.

27 Deacons ; 13 between 1684 and 1784 ; 14 between 1784 and 1884.

1,865 Members ; 739 joined between 1684 and 1784 ; 1,126 joined between 1784 and 1884.

"I was glad when they said unto me, Let us go into the house of the LORD."—Ps. 122: 1.

PUBLIC SERVICE,

IN THE

STONE CHURCH, AUGUST 13, 1884.

MODERATOR, N. P. SANBORN.

9 O'CLOCK A.M.

ORGAN VOLUNTARY.

ANTHEM — "Wake Isles of the South," - - - - - Choir

INVOCATION, - - - - - By Rev. S. Linton Bell

READING SCRIPTURE,

By Rev. F. D. Kelsey of New Gloucester, Me., formerly pastor of
the 3d church in this town.

PRAYER, - - - - - Rev. J. Hamilton
(1)

ADDRESS OF WELCOME.

BY THE PASTOR, REV. S. LINTON BELL.

CHRISTIAN FRIENDS :—

It is no ordinary event that brings us together to-day. The Church of Christ in this place is now two hundred years old, and we have thought it wise, not to allow this event to pass without drawing attention to it, in a fitting and appropriate manner. In the course of two centuries many changes take place in the history of churches. Some become extinct entirely, others can hardly give a reason for their existence, whilst there are others that always seem to retain the vigor of their youth, and to grow every year in strength and influence and power. The record of this church is a noble one. If we take it as a whole and consider it in relation to the ever-varying conditions under which it has been developed, it will afford us grounds for great thankfulness and joy. For it is a fact of history, that the spiritual institution to which most of us belong, has gone through sunshine and shadow with an unfaltering faith in its Lord, and continues to this hour in a strong and healthy condition. Here the weary may still find a home of refuge, here the sorrowing may still obtain comfort and here those who "sit in darkness and in the shadow of death" may still receive light and life. And now, that this active and vigorous Christian society has reached the third century of its existence, we ask and we welcome you to commemorate with us the two hundredth anniversary of its birth.

But this occasion has brought together friends from far and wide, and we bid them welcome to this goodly old town of Marblehead. We welcome those of you who are our guests to-day, to inspect and

consider our various objects of local interest. You may wander through our narrow and winding streets, you may study our antiquities, and you may bathe, if you will, in the waters that wash our shores. And we trust that you will not leave us without having received a vivid impression of our striking characteristics as a people. Only give us a willing ear and a receptive mind, and we will teach you many things. Some time ago I was told by one of the old sea-captains of this town, that several Western cities were indebted to Marblehead in a way that few of us would suspect. He said that when men of wealth in the West desire to build houses of strength and beauty, they come East for instruction, and they do not stop at New York, nor Boston, nor even at Salem, but hasten to Marblehead for their ideas of Gothic architecture. And when they have obtained what they came for they return to their homes and mix them up with ideas borrowed from the Queen Anne and modern French periods, and thereby make a great show and astonish their neighbors. Now this is only one illustration of our wonderful resources, and hoping it will produce its due effect upon your minds, we leave you to find out others between luncheon and the afternoon services.

And we welcome you most heartily to our hospitality. I may not tell you what is the nature of the provision the ladies have made for your wants; yet I am at liberty to assure you, that you will be well taken care of when the present services come to a close. The Congregationalists of this town are proverbial for the way in which they entertain their friends on all public occasions, and I believe you will find them in possession of an abundant supply of the good things of life to-day. When we have therefore fed you with mental food, we shall at once proceed to attend to the imperious wants of your lower man. And if you have brought with you splendid appetites, we have the impression that you will say as you partake of our bounties that we "have kept the good wine until now."

We have only another word. This is to be more than a day of feasting. We trust that our coming together will be the means of blessing to us all. Our assembling here will be in vain, unless God be with us. But if we approach Him now, in the spirit of faith and prayer, asking Him to favor us with His presence, He will come down into each heart before Him and fill it with His own eternal calm and rest and peace.

ORIGINAL HYMN.

BY MRS. CAROLINE A. MASON.

The changing centuries, O God,
Fulfil thy perfect Thought :
The ancient paths the fathers trod
Are widening into highways broad
Because thy hand has wrought.

Our sires adored and worshiped thee,
Yet feared beneath thy rod ;
And if with clearer eyes we see
Thy judgments with thy grace agree,
We bless thee, O our God.

They saw thee in the cloud and flame ;
We see thee in the sun.
Thanks for the years, that aye proclaim
Thy justice and thy love the same,
And joy and duty one.

Dear Father, kind when most severe,
Most loving when most just :—
To lead us through each changing year
In pastures wide by waters clear,
Thy guiding hand we trust.

Read by Rev. F. W. Sanborn. Sung by the choir.

Letters were read by Benjamin Savory from Mr. R. P. Dana of New York city, Rev. J. L. Hill of Lynn, and Benjamin F. Pierce of Kansas city, Mo.

Reminiscences by Richardson Knowland of this church and Mrs. Haven of Lynn.



HISTORIC ADDRESS.

BY REV. J. H. WILLIAMS,

Pastor of the Clyde Church, Kansas City, Mo., formerly Pastor of this Church.

THE nominal history of the First Church of Christ in Marblehead, like the Jordan river, begins far below its source. Travelers tell us that the Jordan issues from the ground a full-grown river, far from its real source which is a lake, from which the river flows for many miles under ground. This church was organized two hundred years ago to day, but its history really began nearly fifty years before.

The history of this church has been ably sketched by others. Mr. Dana prepared a sketch in 1816 that for accuracy and painstaking can hardly be surpassed. One of the present members of the church prepared for the manual now in use an outline of all the principal facts; and the author of the "History and Traditions of Marblehead" has given a brief and interesting sketch in his work. It is left for me to make as good use as I can of these and other valuable materials to aid in the services of the day.

As early as the year 1629, only nine years after the Pilgrims landed at Plymouth, there was a settlement on this peninsula. As the settlement grew and took shape there was a felt need for the Gospel, and out of this feeling sprung the first call ever sent out from this place for a minister. The man who in some way had attracted the attention of the people was the Rev. John Avery of Newbury, and to him an invitation was sent. He at first declined, but the invitation was renewed, and he became convinced that it was a call of God, summoning him to the aid of a needy people, and he accepted. In the month of August, 1635, he embarked with his family on one of the ill-fated fishing vessels of the unfortunate Allerton, and set sail for

Marblehead. He was shipwrecked on Thatcher's Island, almost within sight of the people to whom he had consecrated his life. It was believed by many that his death occurring as it did in the line of obedience to God, accomplished as much for the religious interests of the town as a long life of service could have done.

How long the people were delayed in securing a religious teacher by this calamity is not known, but in a little less than four years after, the record discloses to us a minister on the ground, and religious services regularly carried on.

Through this record we get such glimpses as the following:—
“There is a minister by the name of William Walton. The Salem authorities have allowed him three acres of land upon which to build, and the people of the town have agreed to a tax for the minister's support. There is a meeting-house, and a sexton has been engaged for a certain sum to ring the bell, and keep the house in order.”
There seems to be no doubt that this first meeting-house stood on Burial Hill. The tradition to this effect rests upon the old custom of building the church on a hill, and surrounding it with the graves of the dead. At that early day, then, at least 236 years ago, we can see in imagination plainly outlined against the sky on Burial Hill, the most conspicuous object in the settlement, the first meeting-house. The pastor and his little flock wend their way up the hill on Sunday morning. They go in families, fathers, mothers and the children, and it is noticeable that the men carry muskets, for which there may be need before the service is over. Under the ministry of Mr. Walton the audience enlarged, and the seating capacity of the first rude structure was increased by the building of a gallery at one end.

From the brief accounts that have come down to us we gather that the ministry of Mr. Walton was a very happy one. He seems to have been the right man for the town. Without ordination, unable to administer the sacraments, or to perform the ceremony of marriage, he was a man among men, wise, discreet and faithful, and when he died in 1668 his loss was keenly felt by the whole town. It was a good beginning of religious work in the town, and his ministry gave the cause of religion a good name among all classes. His memory seems to have given warmth and zest to the reception of his successor, for when Mr. Samuel Cheever came a month after to fill the place, he was received with open arms. Within a few months after Mr. Cheever's arrival the church was further enlarged by another gallery

at the other end of the meeting-house, and within three or four years the building was itself enlarged by the building of a lean-to, forty feet long and twenty wide.

For sixteen years Mr. Cheever labored on without ordination, as Mr. Walton had done before him, but on Sunday, the 6th of July, 1684, at a business meeting held after the afternoon service, it was voted to request Mr. Cheever to be ordained, and that the church members take steps to organize themselves into an independent church. The next Sunday notice was given that the following Wednesday would be observed as a day of fasting and prayer for the blessing of God upon the important steps they were so soon to take. Up to this time they had been connected with the First Church in Salem, to which place they had been obliged to go for the sacrament of the Lord's Supper. Now they were to have a church organization of their own, with an ordained pastor, and they approached the step with reverence as well as joy.

On Wednesday, August 13, 1684, just two hundred years ago to-day, the council met, and in the presence of the Deputy Governor, ministers of churches in eastern Massachusetts, and a large congregation of people, the First Church of Christ in Marblehead was recognized, and Mr. Samuel Cheever was settled over the church as pastor.

There is but little on record concerning the pastorate of Mr. Cheever, but his ministry covered a period abounding in exciting events. The famous Witchcraft trials took place during his ministry, and at least one victim was taken from the limits of his parish.

During his pastorate the first school-master who had been employed for any continuous length of time, came to town, and made his home in the minister's family. While this young man, Mr. Josiah Cotton, was teaching he studied theology, probably under the direction of Mr. Cheever, and preached his first sermons in Mr. Cheever's pulpit.

One other important event remains to be mentioned in connection with his pastorate, — the meeting-house was moved from Burial Hill to Franklin street.

In the year 1714, after Mr. Cheever had been in continuous service for forty-six years it was voted by the church that an assistant be appointed. Three names were presented for the votes of the church, — Amos Cheever, son of the pastor; Edward Holyoke; and John Barnard. The first name seems to have been dropped out of

account, but between Mr. Holyoke and Mr. Barnard the contest was very close. There was a small majority, however, in favor of Mr. Barnard, and the town afterward confirmed the vote of the church. But the friends of Mr. Holyoke were not satisfied, refused to abide by the decision, and withdrew and formed the Second church, of which Mr. Holyoke was made pastor.

Mr. Barnard was installed as assistant to Mr. Cheever, July 18, 1716. Twenty-eight members of the church had withdrawn to form the Second church, leaving in the First church 117 members. Eight years after this date Mr. Cheever died, leaving Mr. Barnard the sole pastor. One might infer from the interest taken by two such able and scholarly young men as Mr. Barnard and Mr. Holyoke in securing the place that it was a very desirable place to secure. But it appears to have been the reverse. The people of the town were at this time exceedingly poor, and what was worse, they seemed to be destitute of any ambition or desire to better themselves. It was not long before Mr. Barnard began to make his influence felt in the town's industries. He talked with the most enterprising of the fishermen, and tried to persuade them to send their fish to market themselves, instead of working into the hands of Salem and Boston merchants. They tried it, succeeded, others followed their example, and an era of great prosperity dawned upon the town.

It was during his ministry, and when he was in the prime of life, that the revival movement, in which Jonathan Edwards and George Whitefield played so prominent a part, swept through New England. Mr. Whitefield visited Marblehead, and there was great excitement, and this church in common with scores of others was profoundly stirred. Like Edwards, however, Mr. Barnard rejected the fanaticism of the movement, while warmly advocating the truths and principles out of which the fanaticism needlessly sprung. He gave Mr. Whitefield a warm welcome, and entered heartily into his work.

A single incident will illustrate the great outward prosperity of the church under Mr. Barnard's ministry. We have seen the extreme poverty of the people at his ordination in 1716. In the year 1752 a call for aid went out from the city of Boston, and at a fast-day service a collection was taken for the poor of Boston which amounted to 166 pounds sterling.

It was not until the year 1762 when he had reached the age of eighty-one that it was thought necessary to appoint an assistant. Jan-

uary 8th, when he was eighty-eight years old, he preached his last sermon. It is not to be wondered at that he was regarded as a patriarch among the churches of eastern Massachusetts. He died in 1770, eighty-nine years of age.

Rev. William Whitwell, his successor, was ordained as assistant pastor August 25th, 1762, and on the death of Mr. Barnard, eight years after, assumed entire charge. Mr. Whitwell's pastorate was a comparatively short one, and yet it covered a very important period in the history of the country, and was full of exciting scenes. The first mutterings of the coming contest between the colonists and England were just beginning to be heard, when he entered upon his ministry. Three years after he had assumed the pastorate, the people of the town came together in town-meeting, to utter their protest against the "infamous tax on tea," and Mr. Whitwell was present and opened the meeting with prayer.

This was but nine days before the famous "Tea Party" in Boston harbor. From this time on for several years we find his name frequently mentioned in connection with patriotic gatherings of the citizens. He saw the Marblehead Regiment depart to join Gen. Washington at the seat of war. It was his sad duty and privilege to move about among the homes of the people during the dark and trying days that followed, when husbands and sons fell on the battle-field or on shipboard in defense of their country. He was contemporary with Gerry and Mugford and Tucker and Glover; and he lived to see the Revolutionary war virtually ended, dying in November, 1781, one month after the surrender of Cornwallis at Yorktown. He was but forty-five years of age when he died, but he left behind him the record of a faithful pastor, and a patriotic citizen.

After a little more than a year he was succeeded by Rev. Ebenezer Hubbard, who was ordained January 1, 1783. After a pastorate of eighteen years, when he was but forty-three years of age, he died on the 15th of October, 1800.

One year from this time began the long, eventful and successful pastorate of Rev. Samuel Dana. No one can study the history of his ministry of thirty-six years without being impressed with the quiet but deep and profound spiritual power which pervaded it. Four hundred and eighty united with the church during his ministry, seventy-five of them coming in in three years. The year 1817 was a memorable one in his pastorate, and in the history of the church. It was

in May of that year that he organized the first Sunday-school ever held in the town. The same year money was raised for a bell. The next year the chapel on Pearl street was built; and six years after, in 1824, work was begun on the present meeting-house, and the building was completed and dedicated in July of the year following. It was during Mr. Dana's pastorate that the Unitarian movement, led by Mr. Channing, swept over the Congregational churches of Massachusetts. By the time it reached Marblehead it had acquired great momentum. The magnificent talents and shining character of Channing gave it prestige and power, and thousands were swept into its influence within the state. It was at this time that the quiet temperament, solid character, and spiritual power of Mr. Dana made themselves felt for the advantage of the church. While others were swept away he stood like a rock; while other churches under even more brilliant leaders drifted, this church under his cool captaincy held to its course. In this work he was warmly and ably supported by others. When the pastor of the Second church, Mr. Bartlett, went over to Unitarianism, many left that church and gathered about Mr. Dana. Among these was the Hon. William Reed, who from this time until his death was one of Mr. Dana's most earnest supporters.

Mr. Dana took great pride in keeping the records of the church. Being a skillful penman, he did the work with neatness and beauty, and his records will be of lasting value to the church. During the last five years of his ministry he had the assistance of Rev. Samuel Cozzens, and in those years more than a hundred united with the church. Mr. Dana and Mr. Cozzens resigned at the same time, and were dismissed April 18, 1837.

In August of the same year Rev. Mark A. H. Niles was installed, and remained pastor of the church six years, during which time ninety were admitted to the church. He was dismissed November 27, 1844, and was succeeded in April of the following year by Rev. Edward A. Lawrence. Mr. Lawrence was a profound scholar and thinker, and at the same time a man whose scholarship and preaching were infused with a deep revival spirit. This, after a few years, began to show itself in revival fruits. Scores attended his inquiry meetings, were led to Christ, and subsequently united with the church. During one year of his ministry here nearly fifty united with the church. In 1854 he received a call to a professorship in the East Windsor Theological Seminary and was dismissed July 12th.

His subsequent life in the town as pastor of the Third Church, and his residence here as a citizen greatly endeared him to the place ; while his recent death lends a sad interest to this occasion.

On the 8th of November, 1854, only four months after Mr. Lawrence was dismissed, Rev. Benjamin R. Allen was installed as Pastor. Mr. Allen was a man of strong convictions and pronounced sentiments. His preaching was characteristic of the man,—solid, strong and convincing.

A controversy arose in the church in the year 1859 which led to the withdrawal of forty members who organized the Third Congregational Church. Mr. Allen's ministry covered the entire period of our civil war. His extreme conservatism did not satisfy the ardent supporters of the Administration, and yet it is the testimony of many who differed from him politically that he always commanded their respect, and gave the impression that he was acting from a profound sense of duty.

The need of a parsonage had long been felt by the church, and towards the close of his ministry the need seemed to be imperative. Mr. Allen warmly fostered the feeling, which took shape in the year 1868 in the purchase of a site on High street, commanding a wide view of land and sea. Some land belonging to the church was sold, \$1,800 were received in donations, and the Ladies' Parish Society, which has long been a powerful factor in the history of the church, raised the large sum of \$2,200. Mr. Allen had the pleasure of entering the parsonage in December, 1869. He died June 2, 1872, having received one hundred and twenty into the church during the eighteen years of his ministry. Mr. Allen was revered as a father by his people, and outside of his parish, among the people of the town, he was respected and beloved.

On the third of September, 1873, John H. Williams, just graduated from Andover Theological Seminary, was installed pastor of the church. On the morning of June 25th, 1877, occurred the great fire, which swept away the larger part of the business blocks of the town. In this conflagration the meeting-house of the Third Church was consumed. The First Church immediately sent an invitation to their houseless brethren to occupy their church or chapel.

After a few weeks had passed it was intimated that the Third Church would not rebuild, and accordingly a cordial invitation was sent them to unite with the First Church, and on the first Sunday in

September, fifty-five members presented their letters and entered the church.

For some time it had been seen that the chapel on Pearl street was too small for the needs of the church, many being obliged to go away from the Sunday-evening prayer-meetings for want of room.

During the summer of 1878 the question of building a new chapel on the land adjoining the church on Washington street was agitated, and in the fall it was voted to purchase the land and erect a new chapel. The building was completed during the winter, and was dedicated March 12th, 1879.

A debt of \$3,300 remained upon the building at its dedication, which seemed quite a formidable affair; but the weekly offering system was brought to bear upon it, the Ladies' Parish Society again came to the rescue, and on the 13th of April, 1882, three years after the dedication, the last dollar of the indebtedness was paid.

In January, 1883, the pastor resigned, to accept a call from the Clyde Congregational Church of Kansas City, Mo. He departed for his new field, looking back upon a pastorate of nearly ten years, made pleasant by the co-operation of a united and loving people.

Including the fifty-five from the Third Church, one hundred and sixty-five had been added to the church.

He was succeeded by Rev. S. Linton Bell of Lincolnshire, England, who was installed February 28, 1884. Under this able leader, to whom the people are strongly attached, we find the church to-day prosperous and united, and ready to enter, with bright hopes, upon the third century of its existence.

In this rapid glance at some of the leading events in the history of this church, we have seen but little of its inner history. That must forever remain unwritten. It consists in the characters that have been formed, the lives that have been shaped, the hearts that have been comforted and strengthened, and the souls that have been saved. Who can estimate the educational, moral and spiritual influence of a church like this, holding to its old faith through two hundred years?

It starts upon the third century, true to the old faith. After all the customs of its life have been completed, may the voice of the Son of God be heard saying unto it, as he said to the church at Thyatira: "I know thy works, and charity, and service, and faith, and thy patience and thy works; and the last to be more than the first."

ANTHEM—"The Earth is the Lord's," - - - - - Choir

The moderator then announced that the next hour after the benediction would be devoted to social intercourse and the renewal of old acquaintanceships; and requested the congregation to tarry, waiting not for formalities, but to be as free as if they were in their own parlor.

BENEDICTION, - - - - - By Rev. S. L. Bell

At 12.30 P.M., all were invited to a collation in the chapel. Before the collation, the Divine blessing was invoked by Prof. Wright of Berea College, and "Auld Lang Syne" sung by the choir.

Re-assembled in the church at

2 O'CLOCK P.M.

ANTHEM—"The Lord is Exalted," - - - - - Choir

PRAYER, By Rev. DeWitt S. Clark of the Tabernacle Church, Salem.

Receiving word from Rev. C. B. Rice that circumstances rendered it impossible for him to be present, the order of service was changed and the address of Mr. Lawrence placed in the afternoon instead of the evening.

THE APOSTOLIC SUCCESSION.

BY REV. EDWARD A. LAWRENCE,

*Pastor of Plymouth Church, Syracuse, N. Y., son of Rev. E. A. Lawrence, D.D.,
former pastor of this church.*

I STAND to-day in the place of one whose name I bear, who, had he been spared to us a little longer, would have taken rare delight in this occasion, and would have been thoroughly fitted by his early ministry to you and later residence among you, as well as by his special studies in the history of New England churches, to address you on this or some similar theme. If only we might inherit the wisdom of our fathers, I could fill his place. As it is, all I can hope is that something of his spirit may pervade my words, otherwise so inadequate, to tell the story of the pastors who have ministered to you.

The history of the ministry of this church for 246 years is the history of an Apostolic Succession. I cannot describe it more truly, or more honorably.

First of all, it has been throughout a Succession. No obscurity hides any part of the line of descent, no break interrupts it, no stain disgraces it. The whole is clear, continuous, luminous. Every pastor has taken up the work just about where his predecessor left it, and has carried it out with essentially the same spirit and purpose. In two instances, pastorates have overlapped for eight years, Barnard having acted for that length of time as colleague of Cheever, and Whitwell as colleague of Barnard. The total length of time during which, in 246 years, the church has been without a settled minister is only about 8 years.

Its first two pastors served it for a period of 102 years, each filling a term of about 55 years, the two overlapping 8 years. The

next three served 72 years. The average length of office since the beginning is just about 20 years.

This same continuity of labor was strikingly shown in the case of both Cheever and Barnard. During forty-eight years, or the whole term of his sole pastorate, the former had no sickness, and never missed preaching a single Sabbath. About the same may be said of the latter. In the year 1749, Barnard tells us in a sermon that he has buried all but three of the males of his first congregation. As he lived 21 years longer, it is probable that he buried those three, and perhaps all the females as well. What a continuity of service to bind together the generations in one pastorate !

Whatever divisions there have been in the church have all in time been healed. There have been but two divisions *from* the church of which I can find record. One was when the majority had called John Barnard, while an influential minority desired to secure Edward Holyoke, afterward president of Harvard College. Concerning this event Barnard writes that he declined to come at all unless the friends of Holyoke should be allowed to call the man of their choice and organize a separate church. This was done and the two churches seem to have been long on amicable terms. It was through the prayer of Barnard that the Second Church were finally led to yield their pastor up to Harvard College, so that the old saying went that Parson Barnard prayed Holyoke away. Within the memory of most of us, in 1859, there was another division from this church. But the barriers were burned away by the same fire that consumed the South Meeting-house, and now the two are one as before. In whatever way we look at it then, there has been a striking continuity in the ministry to this church in its internal life and in its work for the world.

But this succession, so continuous and harmonious, is even more marked by being essentially Apostolic.

It has been that, first of all, in the number of those who compose it. Counting William Walton as your first minister, and including your present pastor, there have been exactly twelve disciples of Jesus who have preached the Gospel in this continuous line. Twelve servants of the Lord have labored, not contemporaneously, but consecutively, to build up the kingdom of God in this place. If they have been Apostolic in other respects, it will prove a gratifying thought to-day to remember that the number of those who have

successively broken the bread of Life to this church is precisely the number of those who gathered about that first sacramental table to receive the gift of the body and blood of their Lord. And it increases our satisfaction to feel assured that while the men in this line of Gospel ministry have certainly shared the apostolic infirmities, as well as the apostolic virtues, no one of them has ever enacted the part of Judas.

Then, this succession is distinctly Apostolic in its claims. Your pastors have been men who understood, and respected, and maintained the dignity of their office. Just as truly as they accepted Christ for their only foundation, just so truly did they accept their commission as coming directly from Him. They felt themselves to be Apostles sent out by divine authority on a divine errand. They felt themselves to be Bishops set to gather men as a flock into Christ's fold, to guard that flock against peril and to lead it in the way of the Lord. One has but to read the ordination sermons and pastoral charges delivered in Marblehead, whether in the First or Second church, to feel a grand Apostolic consciousness pervading the mind and life of these assembled pastors. Read for instance the sermon of John Barnard at the installation of William Whitwell where he strongly asserts the bishoply character of the pastorate. Insisting on the one hand, that all Christian believers are kings and priests unto God; that they should call no man master, for that all are brethren; they equally insist on the other hand, that men are called of God to the pastoral office; that there is no office more exalted and responsible, and that each one who enters upon its duties should do so with a full sense of the virtue it claims from them, and the reverence it claims from the world. Thus they magnified their office and accepted and communicated it as a dignity solemnly Apostolic.

Again if we look at the work done by these men; one after another, down through the long lapse of years, its Apostolic character appears still more plainly. I find something in the very origin of this church which reminds me of the way in which Christ's work began on earth. That was marked by its informality. The church developed gradually into an institution with appointed officers and ordinances. It was the same here. The origin of the American government of to-day is to be found not so much in the Declaration of Independence, as in the contract drawn up in the Mayflower by the Pilgrims. The beginning of this church, too, lies far back of its

organization. Practically we are to-day far nearer our quarter-millennial than our bi-centennial, for it is 249 years since Parson Avery was invited to come here. In spirit, certainly, he is the first minister of this church, and I am reluctant to admit that the storm which engulfed that family of ten as they were on their way to their new field, has robbed us of the right to consider him as your first religious teacher. When this town called him from Newbury he first hesitated at the sacrifice, then consented to come,—

“And away sailed Parson Avery, away where duty led,
And the voice of God seemed calling, to break the living bread
To the souls of fishers starving on the rocks of Marblehead.”

It was an Apostolic choice made in your behalf, and while through the storm

“The soul of Father Avery went singing to its rest,”

the influence of that devoted life must have done its work among the little stricken band, who were

“Waiting on the mainland, on the rocks of Marblehead.”

The thirty years' ministry of William Walton was the simple work of a faithful missionary. The time had not come for a church, but like those early fishermen of Galilee he went about among the fishermen of Marblehead, preaching the Gospel of the Kingdom and winning men to Christ. Even under his successor, Samuel Cheever, there was no church for 16 years longer. But at length,—just as in primitive times when the period of simple personal activity had passed and the time had grown ripe for institutions,—this church was organized, 200 years ago to-day.

And now having sprung up with such Apostolic simplicity from the plain teaching of the Word by unordained disciples of Christ, I find that the work in its organized form has been carried on with Apostolic breadth, earnestness and purity.

The men who have preached to this church have never felt that they had sole concern with those affairs that are distinctively ecclesiastical. To have done so would have been most unlike the men of early time. The only published sermon of Rev. Samuel Cheever, your first pastor, which I have been able to find, is an election sermon preached by him in Boston in the year 1712, entitled “God's Sovereign Government among Nations,” showing the basis of

all national life to be in the government of God. At the time of the Revolution, the voice of William Whitwell is repeatedly heard among those of his fellow patriots. He leads in prayer when, in 1773, the people of Marblehead meet to resist the landing of tea, and again in 1774, when they meet to choose their Committee of Correspondence. He preaches the sermon in the Old Meeting-house before the artillery company in May, 1775, shortly after the battle of Lexington, as the officers are enlisting recruits for the Continental army. And then as the war draws to its close, Whitwell's name appears among the trustees of the public schools, caring for the youth of the new nation. It is the same throughout. Your pastors have ever identified themselves with the welfare of the town and of the nation. Whether they have addressed your Fire Companies, your Temperance and Charity Societies, or have preached sermons commemorative of your fathers and sons lost at sea, or have paid tribute to the worth of such men as Hon. William Reed; whether they have opened your school-houses, or consecrated your cemeteries, they have always rejoiced with them that rejoiced and wept with them that wept. The most conspicuous instance of this broad interest in the affairs of the town is of course that of that great man, John Barnard. Poet, musician, mathematician, architect, ship-builder and sagacious man of business, he became the founder of the commercial prosperity of this town. He had a care and part in every interest of the place, though the salvation of souls was always his supreme concern. If ever there was one who proved a true Bishop to both church and community, in both sacred and secular things, John Barnard was such an one during his 55 years among you. His fidelity to your interests should never be forgotten. Called in 1724 to a most attractive field in the North Church at Boston, he replied, "I look upon myself as so strongly engaged to Marblehead that no prospect of wordly interest shall prevail with me to leave them."

It seems to me you could do nothing that would more honor him, — this grand New England Church father, — and please and profit yourselves, than to take the Autobiography of John Barnard which is now comparatively hidden in the Collection of the Massachusetts Historical Society, and republish it on your own account as a memorial of the past.

The work of your pastors was as earnest and practical as it was comprehensive. So far as I can learn, all have aimed to build up the

members of this church into a strong, healthy Christian life. They have preached and practised ; have taught Faith and Works. At the time of Whitefield's visit to this country, many churches were carried to extremes of excitement. Barnard held this church safely in the middle path. So successful was he here that his help was sought elsewhere. In 1729, before Whitefield's day, he had given a lecture in Boston on "The Worship of God forever to be accompanied with Judgment, Mercy and Faith as the weightier matters of the Law," in the course of which he said, "Travelers have told of a certain country that the people are a very religious people, but it is a thousand pities they are not honest. Oh, let not this sarcasm ever be deservedly applied to ourselves !" In 1742, just after Whitefield's departure, while the country was much agitated, he again gave a lecture in Boston, called, "A Zeal for Good Works Excited and Directed," with the theme, "Good Works an essential part of our Redemption." Wisely he says, "An overflowing zeal for religion, and no religion at all, have often met in the same person." "If many would take the same pains to get to Heaven which they do to go to Hell, happy might it be with them forever."

And these men, your pastors, have preached the same Gospel ; they have kept up the continuity of the Apostolic Faith. That Faith has grown among them ; it has not been stationary and dead. My father did not state his belief in just the same terms as John Barnard, or Mr. Williams in the same terms as Samuel Dana. But they have all, with possibly one brief exception, moved along the same line and built upon the same foundation. And it is surely due to this Apostolic character of the preaching, so evangelical and practical, that this old church stood firm while so many at the beginning of this century turned from the faith of those who founded them. Singularly enough, elsewhere it was just the old first church of the town which often, perhaps in a majority of cases, made this change. But while the first churches of Plymouth, Cambridge, Salem and other towns and all the churches of Boston founded before 1700, except the Old South, became Unitarian, the old First Church in Marblehead, manned by such pastors as Barnard, Whitwell, Hubbard and Dana, stood firm amid the shock of opposing opinions.

Finally the line of succession has been Apostolic in the character of the men who composed it.

I do not think we can regard the history of this church as

remarkable or eventual. No epoch-making theologian like Edwards, Hopkins or Emmons has been among them ; no radical reformer, like Lyman Beecher. With the exception of my father, all have given their entire official life to the pastorate. There have been no great ecclesiastical controversies. The church affords one of the best examples of simple normal Christian growth and activity. All the more for this, has it been a burning and a shining light, in which the brightness of the character of its ministers is conspicuous. They were a succession of Apostolic men,—Cheever, serene, wise, peaceful ; Barnard, majestic in his mien, practical, learned, versatile ; Whitwell, earnest and patriotic ; what would this town be to-day without the blessing of their character ? Prominent among those of more recent memory is Samuel Dana, wise, earnest, his prayers full of Scripture flavor and regarded as the best preacher in the Association. Many of you, I am sure, join with me in filial reverence for the dear one latest removed from us, whose figure and whose character are clothed to me with the gracious dignity of an Apostle as with the tender love of a father.

Of the twelve who have served you, eight have died among you, and their remains rest in your loving charge. Two are present to-day. In some sense, then, ten out of the twelve, who, in nearly a quarter of a millenium have preached the Gospel to you, are close at hand.

I have just come from the old Burial Hill, where the first meeting-house stood, and where, side by side, lie the remains of the first four pastors of this church, with the wives of two of them. It seemed almost a Pisgah height from which to look over into the future ; — to behold the next twelve pastors at work in their vineyard. I can wish for nothing better than that this succession may be like that which has preceded it, — apostolic in its faith and its work, apostolic in the character, dignity and claim of the men who fill it, apostolic in its power to save souls ; and that this may continue until the time of the Apostolic reward, when all the centuries and their men and their works shall be gathered to the Eternity where the Past, the Present and the Future look each other in the face, where man is clothed with God's likeness, where God is all in all.

HYMN, - - - - - - - - - **Choir**

Read by Rev. Mr. Pomeroy of the Methodist Church.

THE CHURCH AN EDUCATOR.

BY REV. FRANK W. SANBORN,

Recently Pastor of the Central Church, Yarmouth, Me.

THERE are facts in the history of this church which are not recorded. The record is wanting, not because the facts have been forgotten, but because they have never become a part of public knowledge. There is a history hidden in the souls of those who live the life of faith, a Christian experience, which though it gives evidence of its existence and shares its fruits with men, is itself not revealed. When the committee chose this topic, "The Church an Educator," as one of the topics of the day, I suppose they had in mind this element of the history of the church. We rejoice to-day not only in two hundred years of results which can be brought before us in their order, but also in that silent series of events, hidden in the souls of thousands of the people of Marblehead, the gradual dawning of truth and light upon the soul, as the result of Christian experience, Christian example, and the preaching of the Gospel.

The church is useless apart from its work as an educator. All that this church has done for its members has not come upon them with the suddenness of the lightning stroke ; we have not learned all the church has for us of Christ, in a day ; neither have we become masters of the art of Christian living, in a month ; or master-mechanics in Christian work, in a year. The dawning of the Christian life is life-long. The increasing light is the best gift which we have in this life. After our work in this world is done the perfect day will come if God see fit to give it to us.

The church is an educator of its members and the community at large. Looking at its work hopefully and with confidence in the methods and supernatural help of its Master, it finds men in a mixed

atmosphere of wrongness and rightness, in which atmosphere wrongness predominates dangerously; and having no thunder-clap with which to clear the atmosphere, the church must be content to move the dangerous elements of human-nature on and away, slowly if need be, till God's better air is overhead and his sunshine unobstructed.

God only can convert the soul. The church can only educate that soul in the ideals of living which prepare for the new life. God only can complete the glorifying of the converted man. The church can but keep the soil well tilled about the plant which God makes to grow. Whether it deal with the man whose relation to God gives him the outside view of the Gospel or with him who lives in the splendor of its inner sanctuary of communion with the Son of God, the business of the church is, to take each man as he is, and lead him to a better life which is not his, but may become his by degrees of progressive approach. To educate the man who stands outside the fellowship with Christ up to the point where his unrest out of Christ shall lead him to call upon Christ and be received; to educate the disciple of Christ up to the point where the temptations which now break down his loyalty to Christ shall have one by one become impotent; where the perplexities which agonized his mind shall have given place to the calm of a faith grounded in Christian experience and a knowledge of God; where God's law is both seen and obeyed; and the doing of God's will enjoyed;—this is the work of the church.

Among the noble opportunities for education which are almost forced upon us to-day, the church still has charge of the most important department of education. Its teaching must build the character into beauty; it must construct and perfect the Christian mind; it must not only show men vividly the beauty of Christ's life, but reveal to them how they may live by the principles which appear in Him. A count of its members, an estimate of its financial capacity, an inquiry as to the self-complacency of its members, or even a look at the degree of peace which reigns among the brethren, has no power to comfort any living church for mental or emotional stagnation, or for such belief in the love of God as makes men restful and brave in ungodly practices.

It is in its work as an educator that the church labors for the future. It seeks not only those marvelous changes which regeneration brings, but also such education of every soul in its keeping and

influence, as must make the new-birth a certainty, if not of the present, of some future time, when the enlightenment of the mind shall have made the Christian life plainer, and therefore irresistibly attractive. Upon the work of education in the things of God which this church is doing now, depends in a large degree its prosperity, ten and twenty-five years from to-day; just as the power of this church to-day is the product of the work of Christian education, which has been participated in by pastors and people throughout the past sixty, if not the past two hundred years.

The power of this church has depended much upon its faith in its ability to change men for the better by showing them the truth. Mr. Dana said in his historical sermon: "The doctrines of grace, doctrines according to godliness, the doctrines which make genuine, thorough Christians, and prepare sinners for glory" are "the root of the godly tree of holy living. It was the faith of our fathers, the faith once delivered unto the saints, which rendered them so eminently pure and upright: and in proportion as the proper influence of the same precious faith has been and shall be extended, undefiled religion and true morality have been revived and will ever flourish." The man who believed that with all his heart, though he laid down his pastorate almost half a century ago, educates the community to-day in the lives of those whom he taught and the lives of their children. Mr. Dana, standing on the border land of the memories of the oldest respecting the history of this church, and all the preachers who have followed him, together with all those who have taught with them, in the homes and the Sabbath-school and by the manly Christian quality of their every-day transactions, what the pastors taught in the pulpit, have built up, one stone at a time, the church life of their day and our day; — a life in the hearts of the community, unseen, known by abundant fruits, understood by each one of us by means of his own personal Christian experience, but beyond that itself no more visible to us, than the life now being lived in the heavenly world by so many who found their part in the kingdom of heaven by means of a Christian education in this church.

Doubtless this church has had a strong influence in favor of general intelligence in the town. Especially great was the influence in its early days of its educated ministry. The public school was feeble in those days; private schools were not the best; and school-masters were discouraged and on the watch for better situations.

But the preacher came to stay. With his Harvard education behind him, he kept the scholarly life prominently before the people, but at the same time participated in every interest of the community, from the condition of the public-schools, to urging the people to export the fish which their own lines had caught instead of losing much of the profits of their labor by selling to merchants in neighboring towns. But of the scholarly men who, in the old and the modern times as well, have been pastors of this church, it must be said that they cared more to be Christian, than scholarly. They could not touch secular business without making it more Christian. It was well that the people learned to think correctly about temporal matters, because the preacher helped them in church to think correctly in religious affairs. But it is much more important that the pastors believed in omitting sin from business, and that some of the most successful business-men of this town have built the methods which led to their splendid success upon the principles taught in this pulpit and professed by this church. From the time of their first invocation in the pulpit until the mysterious Latin was written upon their grave-stones, the early pastors of this church commended the scholarly life to the young ; but much more important was it that they persuaded so many to do business without damaging relations to the devil. It was only in a foot-note to his sermon on the death of Azor Orne that Ebenezer Hubbard called attention to the mistake which Azor Orne had made in neglecting to take a college education ; but with great ability and power, he told the people how Azor Orne detested idleness, and held up before the audience his temperance, reverence for God, integrity and uprightness. He did not forget his duty as a scholar, nor did one of his predecessors forget to give money and books to Harvard at his death ; but made scholarship subordinate, that he might show men the will of Christ. And if we find that the business of this church has been to teach men to live Christ-like lives : that it did not teach the silent stroke of the muffled oar by which Glover's regiment ferried Washington's army over East River after the battle of Long Island, but taught rather the type of manhood which rendered such hardships as those of that night almost a pleasure because they were endured for a good cause ; that while it made no improvements in naval architecture which made bank-fishing more safe, it could raise the grade of Christian conscientiousness in the men who manned the vessels and fitted them out, and show the friends of those who did

not come home, how to look in God's face trustingly ; that the church did not attempt, as a church, to clear away the hard political problems and questions of rights which shook this country in 1776, but did make men loyal to God, to themselves, and to one another, and therefore fit to govern and be governed ; that after the great struggle this church did not teach the community how to regain the commercial prosperity which had been lost in the war, but helped the poor, showed the proud-spirited how to rejoice in that they had been brought low, and taught all to meet loss bravely ; that even down to the present day, the teaching of the church has been aimed, not to make scholars, but to make Christians, and has had as its end, not culture, but intelligent, strong, pure, Christian living ; if we find this to be the education to which this church is consecrated, we shall find it doing the chief duty of all for which educators are responsible.

One of the causes which make the history of this church majestic, is the sober, hearty reliance which it has placed on the power of Christian truth. The Reverend John Barnard surely did not undervalue the power of the truth in Christ, or his own power to present it, when he told his people at a time when he had been half a century their pastor, that he had taken so great pains "to instruct, counsel and warn them," that if any of them should refuse to follow Christ, their blood would be on their own heads. The declaration may have been true : it was at least daring : but it revealed unhesitating confidence in the power of the gospel to do all that is practicable to save men from their sins. And I think it has been a characteristic of the preachers and leaders of this church as a whole, from first to last, that they have placed a high value on an intelligent apprehension of what is revealed in the Bible. Cant has not occupied the pews, and Rant has not filled the pulpit. But the aim has been, such a knowledge of God, as makes loyalty to Him natural ; such practical acquaintance with the spirit of the life of Christ Himself as tends vigorously to conform the life to the standard which ever lives in and inspires the gospels ; such insight on the part of each into his own nature as directs him unflinching to the most efficient methods of making life contribute to the prosperity of the Kingdom of Christ and increase the righteousness and peace of men. It is easy to find in church affairs that same defectiveness which appears in all things human ; to look back to the early days and say that this church tolerated superstition, did not prevent some faith in witchcraft, did not

drive slavery from the town ; to say that the church of to-day has lost some of that intensely deep faith in prayer which in former days caused the requests for prayer to pour into the pulpit when the men were late in returning from the voyage to the "Banks" and culminated in the solemn days of fasting and prayer. But the great drift of the life of this church has been right, sharing with the other churches of Christ in the town the honor of manifesting the Christian life, as the highest plane upon which man can live ; inquiring diligently for the facts of the Gospel, and finding them a safe and happy resting-place, with room for work.

It has educated the religious feelings. "The Christian religion," as Mr. Hubbard once said in a sermon, "is by no means hostile to the feelings and affections of the human heart. It is rather one of its main designs to give them their direction—to refine—to heighten and exalt them." The aim of this church has been to produce good men. If its aim had been to make perfect men, we should have to admit that its success has been small ; but if by good men, we mean men who believe in living right, and whose success in living right is pre-eminent, achievement is on every page of the two centuries of our history. It was of such men that an old-time pastor of this church spoke, when he said, "Good men, by their instructions, virtues, and examples, are of vast importance and of eminent use in preserving and promoting the peace and happiness of human society." When Mr. Dana was ordained pastor of this church, the preacher of the sermon chose this text : "Other foundation can no man lay than that is laid, which is Jesus Christ." This church has taught well, because it has taught Christ. Had its education been founded elsewhere than on Him, it would not have lived to be two hundred years old. But how many of us who have become followers of Christ under its influence and have been helped by it, many years, to grow in grace, bless this church from our hearts as we see in our own experience what this church has done for hundreds. How many a man has looked back from his ship as it sailed out upon the bay, at the old church upon the hill ; and the religion which it stood for, caused his heart to thrill with thoughts which kept him from evil, until he took up the Bible once more at his own fireside, to worship God with those whom he loved. How many a child has caught the meaning and spirit of prayer from a mother whose fires of devotion were kindled and fed here ; and learned to sing first the songs which his mother

THE PULPIT BIBLE,
AND
SKETCH OF THE SUNDAY-SCHOOL'S HISTORY.

BY N. P. SANBORN,

Superintendent of the Sunday-school.

THE PULPIT BIBLE.

BEFORE I begin the topic that has been assigned me, I wish to call your attention to this old Bible. Possibly it has never occurred to some of us that this Bible is *old*. Things are only comparatively *old* or *new*.

If we call to mind the oldest man of our acquaintance, and that many years before he was born this Bible was used by the pastors of this church, then it assumes the antique, becomes venerable in our eyes and we begin to associate it with the old meeting-house and other things that have passed away, and to recognize it as a connecting link between the past and present.

We have been told that in the 246 years of the "Apostolic Succession," twelve men have preached to this people,—ten of them have opened the lids of this Bible and read the *living word* from its sacred pages.

As we turn to the title-page we learn that it was printed in London by Thomas Basket in 1754. On the next page we find in a firm smooth hand, written by the aged pastor, then 81 years old, the following inscription :

"The gift of my worthy brother, Mr. Jonathan Barnard, Merchant in London, to the First Church and Congregation in Marblehead, January, 1762.

"JOHN BARNARD, Pastor."

And again in the hand-writing of Rev. Mr. Niles we find :

“ Re-bound by the officiating pastor, October, 1839.”

And yet again,

“ Re-bound by the daughter of a former pastor, August, 1873.”

For sixty-three years this Bible was used in the pulpit of the Old Meeting-house on Franklin street, and has been used in this pulpit ever since the dedication of this church.

“ Blessed is he that keepeth the sayings of the prophecy of this book.”

SKETCH OF THE SUNDAY-SCHOOL'S HISTORY.

IN 1684 the Sunday-school, as it is now known, had neither in fact nor fancy any place in the work of the Church.

The fathers and mothers took their children with them to the old meeting-house on the hill, and the good minister there gave them the strong meat of the word, in no stinted measure, for when the last sands of the hour-glass that stood on the pulpit by his side had run down, he had only reached his 12thly,— but the children were learning lessons in patience as well as in grace. When the second long service was ended, for there were two sermons in those days, and no evening service, the sun being well down toward the western horizon, they returned to their homes, disposed of the evening meal, then gathered round the cleared table, on the center of which stood the spattering *tallow dip*, the Catechism was opened, and as the questions went around the table, each in turn gave his answer to the question asked. The youngest perhaps could answer “ Who was the first man?” but would stagger at the “ wisest,” or “ oldest,” while the more precocious knew it all by heart ; and the admiring mother would reverently say, “ The Parson himself cannot say the Catechism, the Commandments, the Lord's Prayer or the Apostle's Creed, better than he.” The Catechism ended, the story of the persecutions was told ; the cruelties of Mary of England and Philip of Spain ; the massacre of St. Bartholomew ; the martyrs among the Puritans ; of their sublime fortitude in obeying the voice of conscience ; and the grand achievements of those who survived ; the Mayflower ; Plymouth and its hardships ; of Salem and Endicott ; and the more recent horrors

of the Indian massacres. Thus the day was ended. That was the Sunday-school of two hundred years ago. Some of the lessons learned were never forgotten. They were like cords of steel woven into a hempen fabric. They were wrought into the very tissues of the bodies and souls of the men and women of after years; their love of liberty, their hatred of oppression, their ceaseless vigils that their rights and liberties be not infringed, and their courage to defend them were the direct outcome of those Sunday lessons.

The history of Sunday-schools takes a wider scope than that of our own church.

In 1527 Martin Luther organized several Sunday-schools in Germany in which the children were taught to read, that they "might thereby be better able to read the Holy Scriptures."

In 1674 a Sunday school was established in Roxbury, Mass., and at about the same time Cardinal Borromeo organized a school in the Cathedral at Milan, but these were all secular schools. In 1763 in Caterick, Yorkshire, a good curate named Lindsey, thought the children of the poor might be taught something, therefore he met them in the church an hour before the afternoon service and instructed them in morals; while his wife had two classes which she taught reading and writing as well as virtue. At about the same time a Miss Harrison at Bedale started a school in her own kitchen, which became so popular that she was obliged to have a succession of classes lasting nearly all day, in which she taught Watts' Catechism and Hymns; but these were more like lectures to the young than our present school.

The honor of establishing the modern Sunday-school is usually ascribed to Robert Raikes of Gloucester, England, an editor of some note. In 1781, he observed the miserable condition of the children in the streets. Released as they were, some from their work and some from the week-day school, they roamed about the streets in search of mischief for their idle hands, and became the pest of the neighborhood. Mr. Raikes engaged several women who kept school near by to receive such children as he should send and instruct them in reading, and the catechism, for which he paid them one shilling a day. It was, no doubt, very much as one of the teachers said: "It's but little they pays me, and it's but little I teaches them." The matter was brought more fully before the world by Mr. Raikes by an article in his journal in 1783 at which time was the real beginning of

the Sunday-school movement. Sunday-schools now sprang up all over England. Among the most prominent followers of Mr. Raikes was a Quaker by the name of Joseph Lancaster who, when he was eighteen years old, established a Sunday-school and had ninety scholars whom *he* instructed. He devoted his life to educational objects and was the means of establishing the Lancasterian schools, still existing in England. He came to this country in 1812, where he died in 1838.

In 1785 William Fox, merchant of London, organized the "Society for Promoting Sunday-schools in the British Dominions," and in 1786 it was ascertained that there were 250,000 children in Great Britain in the Sunday-schools. Thus we see that at the first centennial of this church the Sunday-school, as we know it, was in its infancy. In 1791 the first Sunday-school was established in Philadelphia, and in 1793 a poor African woman by the name of Katy Furguson, who had never heard of Robert Raikes or his Sunday-school, started the first school in New York city.

The first exclusively religious school in Massachusetts was opened by a young lady, afterwards Mrs. Ebenezer Everett, at Beverly in 1805.

The first school in connection with any church was in Pittsburg, Penn., in 1809. Up to this time teachers were all hired; but during this year the plan of voluntary service was adopted throughout the United States. In 1816 the New York Sunday-school Union was organized.

In 1817 Rev. Mr. Dana established a school in connection with this church, which he superintended, meeting for the first time in the old meeting-house on Franklin street, on the third Sunday in May, at eight o'clock in the morning. This school was intended for children who received no religious instruction at home. They were taught passages of Scripture, hymns and the catechism. To those who could not read, the stories of the Bible were told, until they knew them by heart. This school was continued until November and then closed for the winter. We have no evidence that a record of this school was kept. Thirty years ago there were many, and there are now a few persons living, who well remember that first Sunday-school. The old-fashioned high square pews hid from view the classes scattered about the church, and as one entered after the opening of the session, no person was seen, but the hum of

suppressed voices was heard from every part of the house ; and occasionally the sharp creaking of a revolving baluster, put in motion by some little thoughtless or mischievous restless hand that had become weary of the restraints of the hour ; some of the occupants of those pews, having recited their lessons, had listened to the ticking of the clock that hung against the front of the singers' gallery ; had estimated the probabilities of a catastrophe by the falling of the sounding-board, and counted the golden stars that were above the pulpit, wondering if they had been captured from the sky, or made to order ; now wished to settle the question, whether any of the little balusters that surrounded the tops of the pews, could be revolved to the right with less noise than if revolved to the left.

In 1818 the "Marblehead Sabbath-school Union Society" was organized. The record of their first meeting opens as follows :

"Marblehead, May 22, 1818. At a meeting of a number of the citizens of this town assembled at the New Meeting-house," (as the meeting-house of the 2d church, on Mugford street, then more than a hundred years old, was designated,) "for the purpose of instituting a Sabbath-school in this town for the religious instruction of poor children and such others as shall attend," Joshua Prentiss, Esq., was moderator, Capt. Isaac Story, secretary. A committee of seven was chosen, to take the subject matter into consideration and form a constitution, rules and regulations for carrying the same into effect.

That committee consisted of five clergymen, the Rev. Messrs. Dana, Bartlett, Lambord, Smith and Marshall, and Hon. William Reed and Nathan Bowen. At an adjourned meeting in the Academy Hall, June 1, that committee reported a constitution of 8 articles, which was unanimously adopted.

The 2d article was as follows :—"The object of this society shall be to institute a Sabbath-school in this town and to encourage and assist those who may be engaged in the superintendence and instruction of it ; to improve the methods of instruction and to unite the Christian feelings, counsels and labors of persons of different denominations in this benevolent undertaking." A committee of three from each society was chosen "to exhibit said constitution to the people." Saturday, June 6, 1818, two meetings of the society were held ; the first at 3 o'clock, P.M., at which an organization was effected, with Hon. William Reed, Esq., president ; Doct. Calvin

Briggs, vice-president ; Hon. Nathaniel Hooper, Esq., treasurer ; and Nathan Bowen, secretary. At the second meeting at 6 o'clock, in the Academy Hall, it was voted, "That the school shall commence June 14, at 8 o'clock, A.M., and that the ministers of each of the several societies be requested to attend and open the school to be held at his meeting-house by prayer." At the next meeting of the Union, on the 8th inst., at the house of Mr. Reed, it was voted, "To appoint a superintendent to each division of the school, and that the Rev. clergy be requested to attend the several divisions as often as their convenience will permit."

Voted, "That Nathan Bowen be superintendent of the school that shall be held at the Rev. Mr. Dana's meeting-house, and that the following be teachers in the same division :—Messrs. Richard Homans, Elijah W. Roundy, Dan Weed, George Weed, Jacob Hood, Joseph Goodwin, Cyrus Smith, Benjamin Mather, Samuel Rust, James Harris, David Flint, Thomas A. Davis, Joseph G. Selman and John Roundy—14 to be teachers of males.

"Mrs. Sukey Hooper, Mrs. Sarah Wooldredge, Mrs. Hannah Lampareil, Mrs. Sarah White, Mrs. Wolcot, Mrs. Lucy Smith, Mrs. Rebecca Harris, Miss Sarah Lindsey, Miss Barber, Miss Eliza Devereux, Miss Ann Swett, Miss Desire Roundy, Miss Betsey Stevens, Miss Deliverance Bridgeo, Miss Mary Candler, Miss Helen Story, Miss Alicia Martin, Miss Isa Bray and Miss Mary Appleton—19 to be teachers of females."

The session was to continue "not less than one hour and a quarter or more than two hours, at any season of the year." No child was to be admitted under five years of age, and no one allowed to read in the school who could not read without spelling ; and "if any not thus qualified shall attend, other means for their instruction shall be provided."

The president was requested to purchase 400 tracts of the 1st, 2d and 3d sorts, to be given at the discretion of the superintendents, to the most deserving for their punctuality and attention.

Saturday, November 21, closed the first season of the union. The schools assembling in their several houses, marched in procession to the new meeting-house, where Rev. Mr. Dana delivered an address. Rev. B. B. Smith read the report, Rev. Mr. Bartlett assisting in the service.

In 1819 the school opened the second Sunday in May with

Nathan Bowen, superintendent, and the following new teachers : — John Russell, John Lecraw, Ichabod Phillips, Michael Doak, George Trask, Rebecca Kimball, Sally Dennis, Sally W. Bray, Hannah Lovitt and Hannah Homan. During this year premiums were paid to the scholars at the rate of one cent for every 20 verses learned, or for 3 hymns of 5 verses each, or satisfactory review of the catechism ; each "Evangelist" committed, 25 cents, and each "Emmerson's Catechism," 6 cents.

In 1820 the school opened on the first Sunday in May with Joseph Merrill, superintendent, and 11 male and 12 female teachers. The following names appear for the first time on the list of teachers : — Samuel Putnam, Elisha Huntington, Margaret Grant, Phillippa Call and Charlotte Lewis. "Lincoln's Questions on the Bible" were used in some of the classes.

In 1821 and also in 1822 and 1823 the school opened either the first or second Sunday in May at 9 o'clock, A.M., with Richard Homan, superintendent. In 1823 the superintendents and teachers of the several divisions of the school were requested to meet in the chapel on Pearl street on Friday evening previous to the opening of the school, and listen to an address that Mr. Dana had been requested to deliver at that time.

From 1824 to 1829 Richard Homan was annually appointed superintendent, and the school each year took a vacation from the first of November to the first of May.

On Sunday evening, April 29, 1827, Mr. Cleveland of Salem delivered an address to the Sunday-school Union in the Stone Church, and a collection was taken for providing a library for the loan of books to the scholars. This is the first reference we have to a Sunday-school library.

One school after another left the union, until in 1829, when the only record was of the appointment of a superintendent at the Stone Church and one at the Academy. The union then ceased to exist. The church assuming the responsibility of the Sunday-school, appointed Deacon Richard Homan, superintendent. Mr. Homan served until he died, October 16, 1851. Deacon Ichabod S. Phillips was his assistant the last few years of his service. December 4, 1851, the church appointed Deacon Phillips, superintendent, and Richardson Knowland, assistant. My own knowledge of the school, excepting as an occasional visitor, began at about this time.

In June, 1851, Miss Caroline Briggs, now Mrs. Mason, called and gave me an invitation to come into the Sunday-school and take a class of boys or a class of young ladies, as there were classes of each, at that time, without teachers. On the following Sunday I attended, and by request of the superintendent, took a class of about a dozen boys of from 8 to 12 years old. On the next Sunday there was placed in my charge a class of young ladies which I retained until the resignation of Deacon Phillips, July 25, 1856. At that time the present incumbent was appointed superintendent, and entered upon the duties of his office the following Sunday, with 20 teachers and 134 scholars present; Daniel Appleton, librarian; whole number of scholars registered, 202. The teachers were as follows: — Richardson Knowland, George Pierce, Jr., James J. H. Gregory, William R. Tutt, John Knight, Mrs. Bartol, Mrs. Briggs, Mrs. Lindsey, Misses Hannah Goodwin, Martha Blackler, Mary Blackler, Mary J. Goodwin, Caroline Humphrey, Rachel F. Freeto, Susan H. White, Mary L. Pitman, Rebecca Blaney, Emily Blaney, Hannah Caswell and Rebecca T. Goodwin. Of those teachers twelve are present to-day; eight, at the present time, after the lapse of twenty-eight years, are teachers in our Sunday-school, and the children of five others are pupils. Just after the resignation of Deacon Phillips, the Sunday-school, wishing to give expression in some appropriate way to their high esteem and affection for their late superintendent, made him a present of a large family Bible. It was the same Bible that was afterwards used in the pulpit of the South Church until that church was destroyed by fire. It was arranged to make the presentation at the Sunday-school concert in August. The modest and retiring disposition of Mr. Phillips led him to shrink from such a public demonstration and he, having received a hint of what might be expected, was absent.

A committee was appointed to present it to him at his house, at the close of the service. He received it with warm and earnest expressions of gratitude. At the next concert he was present, and just before the close he arose and said: — "I remember of once calling with a gentleman at a house where there was a little boy, and the gentleman in trying to make his acquaintance took from his pocket some little present, which the boy received and ran away. The mother said, 'Johnnie, come back and thank the gentleman.' By and by the little boy came back just inside the door, and said, 'I thank you.' A few weeks ago you gave me a present, it was a

beautiful present ; if you had searched the world over you could not have found one more beautiful, or that I should have prized as much. But I ran away and did not thank you for it, and now I have come back to say, I thank you for that beautiful Bible."

In May, 1845, a collection for a Sunday-school Library was taken, amounting to \$94.76, with which was purchased 514 volumes. In 1848 the church appropriated \$5.00 to procure catechisms for the Sunday-school.

In 1857 the income of \$1,000 of the Reed Fund was placed to the credit of the Sunday-school and has been received semi-annually ever since ; the amount received from that fund and expended for the Sunday-school to the present time will aggregate more than \$1,500 ; while the whole amount of the receipts from all sources, that has been appropriated to benevolent and other objects, amounts to nearly fifty-eight hundred dollars.

In 1859 we for the first time celebrated the anniversary of the organization of our school, by an evening service in this church, one feature of which was a song by Samuel Bartol and Richard Tutt, entitled, "We won't give up the Bible," which they sang while standing on the pulpit steps. In 1860 our service was extended to the afternoon and evening and Mrs. Priscilla Goodwin (now Mrs. Stone) organized for the first time a Sunday-school choir for the occasion. After that for eighteen years Deacon Glover Broughton took charge of the Sunday-school choir, followed for four years by Mr. and Mrs. J. G. Broughton, and more recently by the present chorister, Miss Carrie Broughton, and Mrs. Carrie E. Pedrick, organist.

In 1866 we magnified our anniversary to an all-day service. Since then it has become to the Sunday-school the *great day* of the year, and the singing of the Sunday-school choir the chief attraction of the day.

In 1862 a committee, consisting of Deacon Flint, Mr. Knowland and the superintendent, was appointed by the Sunday-school to prepare uniform lessons for all the classes in the school. The committee met in the old chapel, afternoons, and for three years the lessons were prepared and printed on card-board, a lesson for each Sunday in the year, giving a subject, verses to read, and verses to commit. That was the beginning of uniform lessons in our school. I could tell you of Deacon David Flint, who for more than sixty years was a teacher in this school, whose thirst for Scripture lore was

never quenched, though constantly drinking at the fountain, and while he lived, his love for the Sunday-school never abated ; or of the long and faithful service of others, whose work is not yet ended. But there are so many present who are acquainted with the more recent history of our school, that I need not now take your time to recite it. And will only add that in one century the Sunday-school has grown to be the grand primary and normal school for the moral and religious instruction of the children and youth of the Christian world ; and that no man or woman desiring to make the world better, and thereby happier, need enquire, "Where can I labor?" for here are doors always wide open, and here are broad and fertile fields that are sure to yield an abundant harvest.

THE OLD MEETING-HOUSES OF MARBLEHEAD AND
SOME RELATED MATTER.

BY HON. J. J. H. GREGORY.

WITH a few introductory remarks which may help us to do justice to our Puritan fathers whenever their peculiar views relating to personal adornment and church architecture are under discussion, I propose to give in this article such matter as the tradition of the town and the ancient records can supply, relating to the three meeting-houses of the First Congregational Church and society of Marblehead and the meeting-houses of the Second and Third Congregational Church and society which sprung from it, with some incidental matter, relating to the church and parish and members thereof, which appear to me to be of too interesting a character to be left again buried in the mass of old records I have had occasion to overhaul, or gradually dropped out of tradition and so be forever lost.

Our fathers seemed to take a holy pride in calling their house of worship "Meeting-house," and all through the proprietary record the house on Franklin street is always designated as the "old meeting-house." To the Puritan, for anything to stand between his naked heart and its Creator, was sacrilege; therefore all the pomp and pride of the Catholic ceremonial with the contributions from the art of the painter, the sculptor and the architect, to him were but sin; and the expression of his stern dissent was the severe simplicity of his own place of worship, which he called a "meeting-house," a place where the people met on Lord's day to worship their Creator, and possibly on week-days, in town-meeting assembled, to discuss and adjust their worldly affairs. They were the rare and fortunate people the dictate

of whose conscience and the conditions of whose pockets were in perfect harmony. The state of religion in that period in English history which preceded the advent of the Puritans, and from which the Puritan movement was a reaction, throws light on the origin of the severely plain, wholly unadorned meeting-houses of our early history, and accounts for the stern denunciation by our fathers of all personal adornment as a device of Satan to catch the unwary.

The times of Charles the 1st were notorious for their frivolity and profligacy. Much of the culture of that day ran in immoral, weak and unmanly channels. Many of the royalists of that time would have been the fops or dudes of our day; they wore broad-brimmed hats, decorated with huge plumes; their hair hung in long curls over their shoulders; they wore ruffs or collars of lace, whose breadth is hardly rivalled by those of the ladies of our own day; they wore ruffled cuffs and embroidered coats and ruffled breeches; and with sword at side, and a vocabulary steeped in ribaldry and profanity, they strutted through life. More or less of what the art of the painter and sculptor had done in holy places up to the advent of the Puritans were in harmony with such a state of society.

I am tempted here before entering on my special subject to turn for a moment and defend our ancestry from an often-repeated slander, and I am sure my readers in whose veins runs a drop of the precious blood of the Puritans will bear with me, if not pardon the diversion.

It has been charged against Oliver Cromwell and his followers that they waged war against sculpture and painting, and desecrated the churches of England. It is true that they overthrew and destroyed images in the churches, and covered with a coat of purifying whitewash more or less of the frescoes and paintings and painted work; but was this on their part a war against art and a desecration of the churches? It is well known that by reason of the intercession of Lord Fairfax, his general, the cathedral of York, his (Fairfax's) native city was spared a visit of the Puritans and left intact. As the Great Protector was never known to condone or temporize in matters of principle, probably the concession was made under the promise that Fairfax himself would remove whatever was at war with the Puritan standard of the right and proper in a house where Jehovah was worshiped. Whoever has visited York Cathedral and entered the Chapter house (the little building which is annexed to all cathedrals where those in charge meet to transact business), will doubtless

have his attention called to the exquisite carving which adorns the walls of this, the finest specimen of Gothic architecture in all England. Running entirely around it, under the cornice, he will see in high relief the heads of monks and nuns in every attitude and variety of expression. Among these, if he is so fortunate as to find the same intelligent guide we had when there, he will have pointed out to him a most artistic representation in stone of a monk kissing a nun and a monk each side looking on and laughing. If now our traveler will go too from York to London and enter the small, very ancient Church of the Knight's Temple, which by special influence was also to a degree spared a thorough renovation by the Puritan soldiers, though the whitewash brush was freely applied to much of the painted work, he will see, just under the cornice, in high relief, a representation of numberless heads, designed to illustrate the agonies of the wicked in torment;—rats gnawing the protruding tongues of men whose eyes are starting from their sockets in agony, rats at their throats, on their faces; snakes coiled around them or in their mouths and every conceivable attitude and expression of agony in the most repulsive form.

In York Cathedral art sinned against morality; in the Church of the Knight's Temple, against good taste, if not common decency. What fault then have we to find with our Puritan ancestry because they rose and drove prostituted art out from the temples of God and purified them? As reasonably might art claim she was wronged when Moses coming down from Sinai destroyed the golden calf, which was probably as choice an art product as the Israelites were capable of producing. The magnificent consecration the Puritan made of himself and all he had or hoped for in this world to God, as Wendell Phillips well said, "gave the iron to the New England blood," in other words the strength of character to the race. But a reaction long since began. The march of progress in this world is not a constant quantity; one extreme is apt to be followed by another and in an opposite direction. We assemble this day dressed in art work of more colors than the rainbow; on carpeted floors; on cushioned seats; within frescoed walls, where the organ "rolls contrition from its mouth of gold." We keep Christmas; speak well of Phillips Brooks; unite with other beliefs to sustain a Christian association, and the time will come when the descendants of the Puritans, not contented with allowing the average minister to do all their word painting, though doing his best to bring before his hearer's eye the

persons, places and scenes in Sacred Story, will summon art to aid the preacher, and adorn the walls of our meeting-houses with illustrations of the character and scenes of Holy Writ as conceived by the ablest minds of all ages.

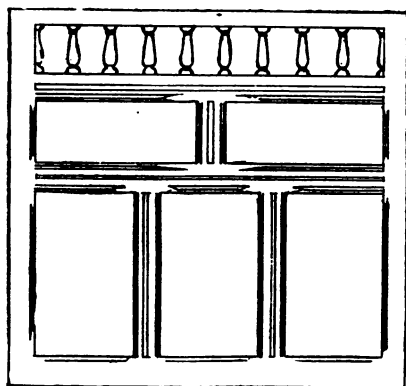
Of when the first meeting-house in Marblehead was erected and exactly where on the Old Burial Hill it was located, we have not a line of direct information, either from history or tradition. And what is tradition? Tradition is unwritten history: it may be as correct as written history, and, in point of fact, has proved to be, where the subject matter appeals neither to the superstitions nor the selfish element in human nature. That there should be possible such a limit in knowledge on so prominent a matter as the building of the first meeting-house in our community, is at first impression somewhat surprising; but when we reflect, that this occurred two hundred and fifty years ago, in a community in a very rude state of culture, seven or eight generations back, in the days of our great-great-grand-fathers, our wonder is much abated. Indeed, but a small proportion of us know even the names of our ancestors five or six generations behind us; much less are we likely to know what they did in the world and less yet what they had to say about the occurrences of their day and generation — and among the moiety that might in rare instances be handed down, there would be but the bare possibility that it might relate to any particular subject we might happen at the time to have under discussion. Virtually the life of the average man or woman among us receives so little of mental or moral impetus from their possessors that the memory of it dies before reaching their descendants of the fourth or fifth generation. Well might we be filled with humility and lowliness of mind, when we consider, that, in spite of the strut and swell and brag of life, in all probability the fifth generation of our descendants will know as little of us as of the antediluvians; all that testifies of us may be but a graveyard curiosity to the passing stranger, while the great world that has rolled oblivion over us will give in turn her revolving years to new generations, who will fill their missions and pass away, utterly ignorant of our sayings and doings, knowing only that by a law of nature an ancestry of theirs must have come and gone upon the surface of this earth.

The first allusion to a meeting-house in the records of the town is in 1648, when it was "Ordered that the rate for the meeting-house shall be gathered." Universal tradition locates it on the old Burying-

hill, but whether it was on the height close by where the graves of the old ministers stand or just below it, on the level plot of land to the eastward, now covered with graves, is an unsettled question. There is some reason to believe that it was located on this level plat. It would seem to be in the nature of things that a level piece of land, somewhat protected from cold winds, would be preferred, other things equal, to an irregular, exposed ridge close by. Again, there is a tradition that this plat or some portion of it was purchased of the meeting-house authorities as a burial place some time after the house had disappeared from the old hill, which would seem to indicate that it was not occupied as a burial plat while the house was on the hill; and when we consider how remarkably irregular and ledgy nearly the whole surface is, it would hardly seem reasonable to suppose that this plat, which is the best portion of the entire hill for burial purposes, would have been left unoccupied except for the reason that on it the meeting-house stood. It is a fact of some significance in this connection that the graves of Christopher Lattimer* and wife, who, judging by their monuments, were persons of some means in their day, should be located so nearly on a level with the pond, had this plat of land been unoccupied at the time of their burial.

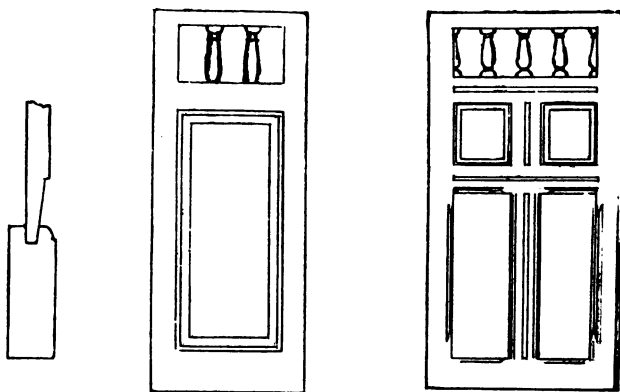
Tradition says that the meeting-house was square in shape, that it had a hip-roof, and that the sexton stood in the middle of the Church, between oak pews of the gentry, to ring the bell. This proves that the belfry must have been located in the middle of the roof. This would give the same form to the house and locate the bell in the same place as we find in the famous old meeting-house in Hingham of this state, which was built about the year 1680. The first meeting-house in Lynn also had this form. Tradition says that there were six or eight pews built of oak, and that the remainder of the congregation sat on oak benches. That there were more or less of benches was very probable, for in later years, in the second meeting-house building on Franklin street, mention is made of benches, and the records of the old Hingham house contain many allusions to these benches, and indeed up to 1755 there were but two pews in their house, the effort on the part of various persons to get permission to build themselves pews having been voted down several times. It looks as

Christopher Lattimer lived in a house located on Front street, just opposite to where Circle street enters. It was taken down a few years ago. In 1663 we find a charge in the old town records for 3£* 17*s*. 10*d*. paid Mr. Lattimer "in glazing the meeting-house."



THE END OF AN OAK PEW.

More than 200 years old. From the Meeting-house on the "Old Hill," afterward in the old Meeting house on Franklin Street.



PEW DOOR OF PINE.

From the old Meeting house on Franklin St.

NO. 20.

PEW DOOR OF SOLID OAK.

More than 200 years old. From the meeting-house on the "Old Hill."

though the citizens of those days had in mind the state and title that was connected with many of the grand pews of the old churches of the mother country, and had resolved in their democratic hearts that all here should worship God on an equality.

If has been our good-fortune to find in town, in a fine state of preservation, a pew door, which, undoubtedly, stood in this ancient church. It is the one numbered 20 in the illustration, facing this page. This door, in the opinion of all of our carpenters, who have examined it, is made of English oak. The panelings upon it and the mortising, as will be seen, are different from the other door illustrated on the same page. Now both of these doors came out of the second meeting-house on Franklin street, and one is paneled in pine and the other in oak, while they differ markedly in their mortising and grooving.

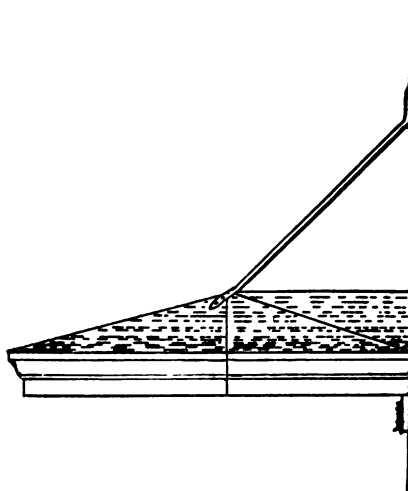
Tradition says that some of the material built into the house on Franklin street was taken from the house on the old hill. If so, what would be more likely to be carried there than these pew doors, which, when the nature of the material, where it came from, and the hard work on them are considered, must have probably been of greater value than anything else, with possibly the exception of the sounding-board? We have also been so fortunate as to find the ancient sounding-board, which with the exception of a narrow strip sawed from one side, is apparently in as good condition as when it hung, in the eyes of the young, an impending catastrophe above the venerable head of the Reverend Cheever or Barnard. If a sounding-board was used in the house on the old hill it is probable that that also would be removed to the Franklin-street house; if so, this then is the sounding-board of the First Church. Through the kindness of Messrs. Benjamin Hawkes and Fred. Potter we are enabled to make these valuable relics the permanent property of the church, and suitably inscribed they will be fixed permanently on the pews on each side of the pulpit.

Tradition tells us that the sashes of the windows of the first meeting-house were of lead, and that the lights of glass were diamond shape and were imported from England. I have seen in Chester, England, old churches having the same form of glass mounted in just such sashes. From the fact that in 1672 it was "Ordered by general consent that a lentoo shall be built adjoining to the back side of the meeting-house, twenty feet in breadth and forty feet in length," we learn that forty feet was one of the dimensions of the

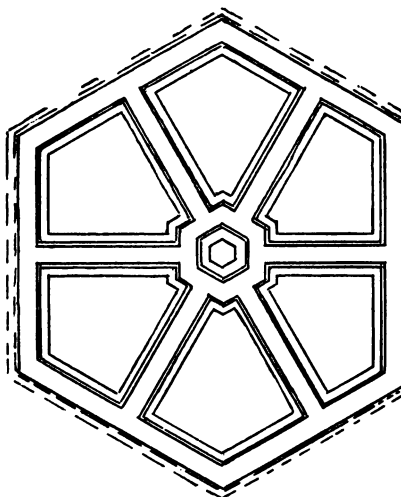
house ; it was probably forty feet square. By some it has been held that at that early day the house was probably built of logs, but from a few facts that are found in the various votes of the town this does not appear probable. In the first place, we should hardly expect to find costly imported English-made oak pews in a log house ; again we have now standing in town (the Tucker house on Front street), a house built of boards that we have reason to believe was erected about 1640. As early as 1653, and how much earlier we know not, there was a saw-mill on the stream that runs from the Getchell Swamp into Beals' Cove. From the fact that tradition locates the building of the ship *Desire*, in 1636, the third vessel built in the colony, at the same cove, it appears more than probable that the mill must have been there as early as that date.* Evidently the structure was rude and barn-like, and it was not lathed or plastered, for in 1659 we find the following entry, "It was agreed that the men appointed to bargain with one to seal the meeting-house were to speak to John Norman for that interest, which they did and agreed with him for the work, and are to give him nineteen pounds for the finishing of the said work."

The first allusion to Mr. Walton is in October 14, 1638, when among various grants made to different persons then residing at Marblehead, eight acres were given to Mr. Walton. It is therefore probable, as Mr. Roads suggests, that he began his ministrations in this town at about that date. In February, 1639, three acres were granted Mr. Walton "to build upon." October 8, 1648, we find the following entry in the town records : "At a town-meeting it was agreed on that there might be an equal way of maintaining the ordinances by Mr. Walton that there should be a rate made, whereby every inhabitant should be rated according to equity ; as also strangers as have benefit by the plantation, by fishing, and make use of wood and timber, and enjoy the benefit of the ordinances, should be rated according to the discretion of the raters ; also to add to every man's rate eighteen pence for Mr. Walton's wood — and it was agreed that Mr. Walton should have for this year the sum of forty pounds." This was after-

* Beals' Cove is located on the Salem side of the town, being an inlet from Salem harbor, not far from the woods known as "The Pines." The dam of the old mill, which was evidently of small size, is yet standing in a fine state of preservation, just where the stream enters the cove. This stream rises in the swamp half a mile back, starting from never-failing springs, and is the only one in town that runs the year round. A walk along the shore on the Salem side of the township, from the old Ferry landing, as far as the Forest River Mills, particularly in the fall season, is one of the most enjoyable excursions within the borders of the town.



SOUNDING-BOARD OF THE OLD MEETING-HOUSE, FRANKLIN STREET.



THE CEILING, OR UNDER SIDE OF THE SOUNDING-BOARD.

THE
FISH
MARKET
LONDON

wards increased to 60, 70 and 80 pounds, and more or less of it was paid in provisions—ready money being in the early days a scarce commodity. James Smith and Joseph Doliber were appointed to gather Mr. Walton's pay.

In 1660, "It is agreed by the town that seven men shall be made choice of for the placing and seating of all the inhabitants of the Town, men and women." It appears on page 68 of the record that there were but 15 or 16 houses built in Marblehead previous "to ye year 1660."

March 26, 1662. "It is agreed with John Slater, Sen., and Robert Knight, both of Marblehead, carpenters, that they are to build a gallery in the meeting-house at the South-west end, for four seats, which are to be compleated to the fore seats to be with collumns, and a board at the bottom to keep the dust from coming down, and to be arched sufficient to strengthen the house, with stairs and all other necessities for such work, and for the work so finished and done according to time, we, the said selectmen of the town, do promise, in behalf of the town, to pay unto the aforesaid carpenters, the sum of twenty and three pounds in New England money."

In 1665 the record reads, "It is agreed with John Slater and Robert Knight for to board the foreside of the meeting-house and the Western end of it, and they are to plane the boards and to rabbit them one inch deep, to 'plain' the edges with the sides planed, and for to do it complete and well, and they are to have six shillings per hundred for every hundred feet of board that they shall so do according to the agreement above expressed, and further, the said Slater and Knight shall board the roof of the meeting-house, provided that they can get boards to do it with—that is to say, the upper 'kiffering' (covering), and they are to do it for four shillings per hundred, and they are to plane the the edges of the boards with a gutter on each side, and further we are to give them three shillings for to set the boards up a drying, and the work is to be done complete before winter. This is agreed upon between the townsmen and the parties above named, this 26th of August."

In 1672, "Mr. Maverick and others were instructed to lay out and fence 2 acres, or thereabout, upon the town's common as a horse pasture, to be fenced as soon as possible, the town can procure it, to be done at the town charge." This is the isolated lot containing about 2 1-2 acres, located in the Lower Division, being about the

only spot of that area available for tillage. It has been known for many years as "George's Lot."

In 1672 the record reads, "It is agreed by general consent that a 'Lentoo' shall be built adjoining the back side of the meeting-house, twentie feet in breadth, forty feet in length, with three gabel ends in the same of timber work." 1673 we find a charge of 4*£* 2s. 6d. for wine at raising of the "Lentoo." March 1672, "Expended at Mr. Lattimer's for the underpinning of the meeting-house, 3*£*."

March 14, 1672, "Samuel Cheever, Moses Maverick, Mr. John Devereux, John Peach, Sen., and Nich. Merritt are chosen together with the Selectmen to seat the meeting-house, that part of it that is yet unseated, and to alter it so as it may be most advantageous to the town."

There was evidently considerable of trouble in this work of the pastor and his fellow members of the committee and Selectmen of the town, and when the meaning of the word "seating" is fully comprehended it is not to be wondered at, for the seats were assigned to each person with reference to his social standing in the community in the opinion of the members of the committee. It involved somewhat of the same nice questions of etiquette as prevail in England at the present day in seating a mixed company at table, causing many a heart-burn and bitter jealousy that but the best training in good manners give the unfortunate victims the ability to suppress. This attempt at seating was almost a failure, and further action was taken by the town to "seat the 'lentoo' men and women in their seats; cut an alley through ye ould part, dispose of any persons who shall want seats or loose their seats by means of ye alley, in ye most convenient places, in ye ould or new part, and rectify any disorder with due care that such as have been formerly seated may keep their places as many as conveniently can." It was further ordered that Richard Norman should "look after all persons, men and women, that they keep their seats under penaltie of two shillings five pence for every single offense upon every Sabbath day."

In 1674 the record reads "Paid to Robert Knight for the Turret 5*£*, and for ground silling the meeting-house, 3*£*. Paid Mr. Devereux for carting the ground sills, 1*£* 2s. Paid Ambrose Gale for nails for ye Turret, 12s. 5d."

The entries would appear to show that turrets were a troublesome adornment, as we find in 1663 a bill entered "for ould Slater

for mending Turrett." There are a number of instances where 'ould' is prefixed to a man's name; it is evident that this term did not indicate a want of respect, as it would in our day, but that it was sometimes used where we would use the word senior. 1674, "Paid for under-pinning the two ends of ye meeting-house, 12s."

June 1, 1673, "It is unanimously agreed by ye town that Robert Knight shall set up a new post under the gallery, where he cut away ye post, and he is to set it up within tenn days after ye date hereof on penaltie of twentie shillings; ye said post to be compleat as ye first was; ye sd. fine to be destrained by ye constable on ye estate of ye said Knight if he proves defective." 2dly. "It is agreed that if Robt. Knight dost not finish compleat his work according to his covenant about ye meeting-house, both carpenter and mason's work, by ye last of May next, that the same men that made ye Bargain in the town's behalf have hereby power to sue the sd. Knight and to prosecute him from court to court untill the case is ended."

March, 1679, "It was agreed (in town-meeting) that Robert Knight shall be clearly requited and discharged from paying his Town Rates during his life for his workmanship done in the Meeting-house in building the gallery."

Could two such contrasts be found in the records of any other town in the Commonwealth? They illustrate the headlong though honest indignation in the one case, and the reacting repentance, regret and affection on the other, which has ever characterized the people of this town.

It is a pleasant indication of the breadth of Pastor Cheever and an evidence of his sympathy with his fellow-townsmen in their danger to find him credited in 1676 with having given 1£ 5s. 6d. "to be laid out in arms and ammunition for the town."

In 1677 "Ensign Norman and John Brimblecom are to look after the youth and boys on the Lord's day that they behave themselves well and orderly." In 1677, as noted by our historian, Increase Mather wrote, "Sabbath night the women of Marblehead as they came out of the meeting-house fell upon two Indians that were brought in as captives, and in a tumultuous way, very barbarously murdered them."

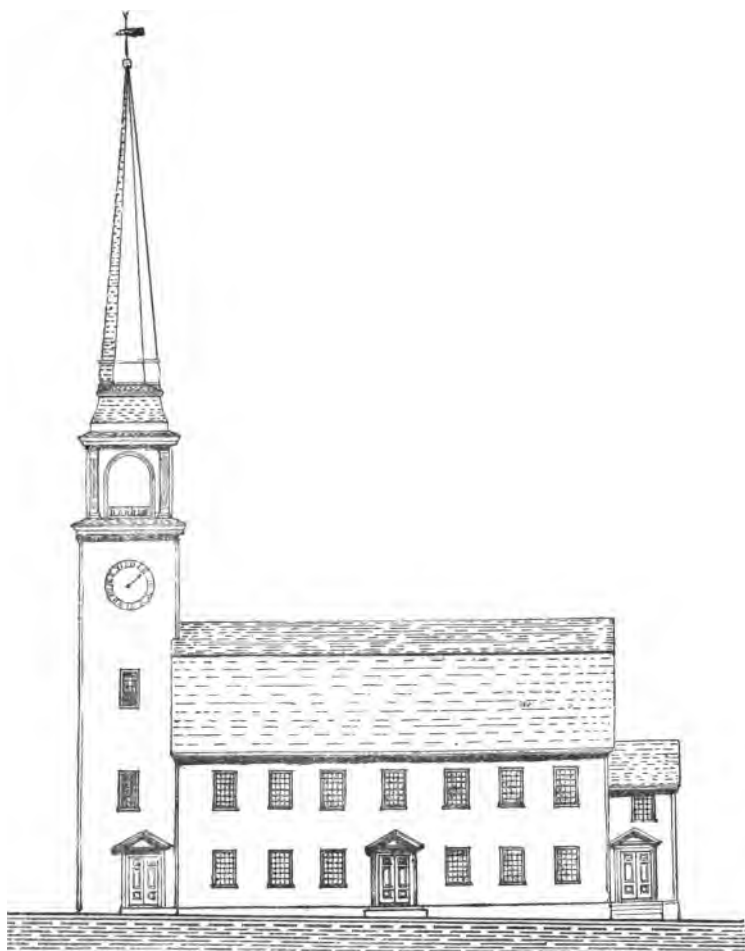
Before criticising our energetic mothers for this impulsive act, which they themselves would hardly defend twenty-four hours after, we must consider what an amount of indignation had accumulated in

their hearts at a period when the chief news of the day and the great danger which overshadowed every hour of existence was the Indian Savage and his fiendish deeds. Tradition tells us that the men went armed to meeting during the period of the Indian wars and during service time one of their number with musket on shoulder did a sentinel's part outside the meeting-house.

In 1681 the record reads, "One shilling was paid for an hour-glass." Up to 1684, it is understood, the communicants had been in the practice of crossing the Ferry to Salem to have the sacraments of baptism and the Lord's Supper administered, and in part to avoid the inconvenience of this, a vote was passed to organize into a church and society with Mr. Cheever as their pastor. The church was organized August 13, 1684, with fifty-four members.

From the facts presented in several of the preceding extracts from the town records we learn that after the addition of the "lean-to" the first meeting-house was 60 feet long by 40 wide, that one gallery was added on the south-west side in 1662, and another on the north-east side in 1669. That the seats were cut through and a new aisle opened, running with the length of the building through the lean-to; that the pulpit naturally being at one end of the aisle and a door of entrance at the other, the two galleries would be at the right and left of one entering, which would make the pulpit and the building face the harbor. When this meeting-house was taken down, all records and tradition are silent, but I think the fact I am about to present will prove that it must have been previous to 1695, making the utmost age possible to the first meeting-house on the Old Burying Hill less than fifty years.*

* For the drawings from which the engravings which accompany this article were made, I am indebted to the skilful hand of Bro. N. P. Sanborn; also to Mr. Hooper Goodwin, and especially to the latter and the interesting History of Marblehead by our young townsman, S. Roads, Jr., for valuable historic and traditionary matter.



OLD MEETING-HOUSE ON FRANKLIN STREET, AS IT WAS IN 1784.

Side view toward Washington Street.

THE SECOND MEETING-HOUSE ON FRANKLIN STREET.

When the first meeting-house on the Old Hill was taken down, and when the second house was erected on what is now Franklin street, after a diligent search of our ancient records, and a thorough conning of the traditions of the town, I find both history and tradition are silent ; it is a secret that sleeps with our dead. It has been supposed that this house was built somewhere between 1710 and 1715, but by a deed given by John Riddan to John Brown and John Colley, as representing the town, we find that it stood there earlier than 1703 ; for the deed was given after the house had been built, to settle for 11 pounds, 12 shillings, for land of John Riddan on which a portion of the house stood. Evidently the matter had been under discussion between him and the town ; and Messrs. Brown and Colley had been appointed to effect a settlement, but how long the matter had been under discussion no record or tradition tells.*

While overhauling the ancient records of the town, among numerous sales of land made to individuals, by chance my eye fell on the following significant entry, bearing date of 1695 : "Voted that the Trustees for the Commoners be instructed to sell a piece of land to widow of William Norman, adjoining John Codner's Orchard on the south-west, and is there two poles wide and is so much on the opposite towards the meeting-house spring, and is three poles long on

* The following is a copy of the quaint old deed.

Know all men by these Presents, that I, John Raddin of Lynn, in the County of Essex, in the Province of Massachusetts Bay, in New England, cordwainer, for and in consideration of the full and just sum of eleven pounds and twelve shillings, money paid or received to be paid to me by John Brown and John Colley, both of Marblehead, in ye County and Province aforesaid, impow'd by ye Town and Proprietors of the Meeting-house, in the Town of Marblehead, to treat and agree with me about my land upon which part of s'd Meeting-house stands, I have therefore given, granted, bargained and sold, and by these Presents do fully, clearly and absolutely sell to the s'd Town or Proprietors of the s'd Meeting-house, all the Land belonging unto me upon which part of the Meeting-house now stands, be it more or less, to have and to hold the said to the said Proprietors, their heirs and assigns, so long as they shall see cause to improve the s'd Ground for a Meeting-house, and when they shall cease from so doing or so improving the Land it is notwithstanding hereby to be understood, and the said Raddin or his heirs shall again reassume and enjoy the s'd Land as formerly, upon the just and full payment or re-payment of ten Pounds money to the Proprietors or their heirs, but in the meantime the said Proprietors and their heirs shall quietly, Lawfully and peacefully possess and enjoy the s'd Land, without any molestation or trouble from, by or under me, or with my priority or consent ; and I hereby Consent, Promise and Engage to aid with the said Brown and Colley as they are Engaged on behalf of the Proprietors, to Warrant and Defend the s'd Land from all persons Laying any Legal Claim thereunto, it being clear off and from all former and other gifts, grants, Bargains, Sales and Incumbrances whatever and to all and singular the premises, I bind myself and heirs, Executors and Administrators Firmly by these Presents and in witness thereof, have hereunto set my hand and Seal, this Twenty-third Day of March, 1703 4, one thousand seven hundred and Three-Four, *Anno Anna Regina Angliæ, &c., Tertio.*

Signed, Sealed & D'd.

In presence of
JAMES HANKINS,
JOSIAH COTTON,

JOHN RIDDAN.

the north-west and south-east sides." To make this intelligent I will state that John Codner (whose house, built about 1640, still stands, on Front street, doubtless the oldest house in town) was one of the earliest settlers, and a farmer; his farm extending, tradition says, from the first cove to Cotty's head, near the foot of Franklin street, in one direction. In the oldest land grants reference is very frequently made to John Codner's "Orchard," or "Garden," as making one of the bounds for various tracts of land sold by the town authority for house-lots and fish-fence lots.* It is a tradition that a foot-path ran through his farm, where State street is now located, as far as Harris' Court, where an Indian had his hut, while a white man lived about half way up State street on the right, as one goes from the wharf. I mention this path, the forerunner of the future street, as suggestive of an explanation why so many lots bounded on John Codner's "orchard," or "garden," the territory being part of his farm, the lots having no great depth bounded on that portion of the farm used for orcharding or gardening. Now returning to widow Norman's house-lot, to bound south-west on the Codner orchard it must have been located with a front about where Franklin street now is, and this would make the shallow public well that stands there at the present day just back of where the old meeting-house stood, the "meeting-house spring" of the record. And as it may be assumed that it was naturally so named from the meeting-house being in the vicinity at the time, this would strongly tend to prove that it was there as early as 1695.

Two or more additions were made to the "old meeting-house," as it is always called in the records of the proprietors. Men of three-score and ten now living remember seeing, when they were boys, an old roof under the outer one with a dark space between, which they used to call the "dungeon" and of crawling into it as far as they dared to without risking a slide into what to their boyish imagination was a bottomless dark depth.

There is an ancient diagram of a design for an enlargement, a copy of which has been kindly made and sent me by Isaac Story, Esquire. This gives the names of various persons as proposed purchasers of a number of the pews in the projected addition which was to have been on the side of the meeting-house in the rear of the pulpit. These names, we learn by a study of the town records, were those of

* At that day the town assumed ownership of the land.

men who were in active life just anterior to the Revolutionary war. Two plans were proposed, the one to make a one-story addition of sixteen feet in height, after the model of the "lentoo" of the old church on the Hill, the other to make an addition two stories in height, neither of which was adopted. It looks probable from the sketch that the original church built on Franklin street closely resembles in form the one erected on the old burying hill. Roads in his history states that the meeting-house was enlarged in 1724, by an addition twenty feet long, built at the south-east end.

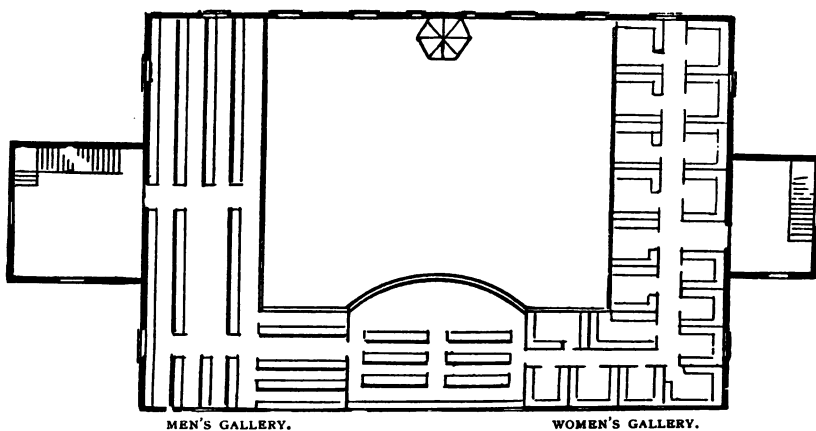
When this meeting-house was built, Franklin street as a street was not in existence; it was a narrow lane, and became thereafter known as "Meeting-house lane." It led by the Riddan house which stood just back of where the Benj. Hawkes' house now stands (on the left hand side and abreast the pump as one looks towards the ocean) and thence on through what is now Selman street to the ocean beach, with a branch which ran as far as where the Broughton house now stands, where began a garden which occupied what is now the public road. Through this garden ran a foot-path entered by a stile. The meeting-house, as far as it extended, appears to have made one side of this lane, which was there but seventeen feet in width.

The dimensions of the meeting-house just before it was taken down I am able to give in feet and inches, from the curious minuteness of the deed of conveyance by which it was sold by William Reed, Calvin Briggs and Dan Weed on the part of the Proprietors to Benj. T. Reed and James Appleton, for two hundred and five dollars. An extract from this deed reads as follows: "The old meeting-house, with the land under and belonging thereto, situate at the east end of Washington street, bounding partly on said street south-westerly and partly on ——— street, and there measures seventy-three feet and six inches to the south corner, and thence south-easterly seventeen feet to the porch on the south-east end of said house then on said porch south-westerly ten feet six inches, then south-easterly on the said porch fifteen feet, then north-easterly ten feet six inches to the house, then seventeen feet south-easterly to the east corner of said house, then seventy-three and a half feet north-easterly to the north corner, then seventeen feet to the porch on the north-west end and ten feet six inches to the north corner of said porch, then fifteen feet north-west, then ten feet six inches south-

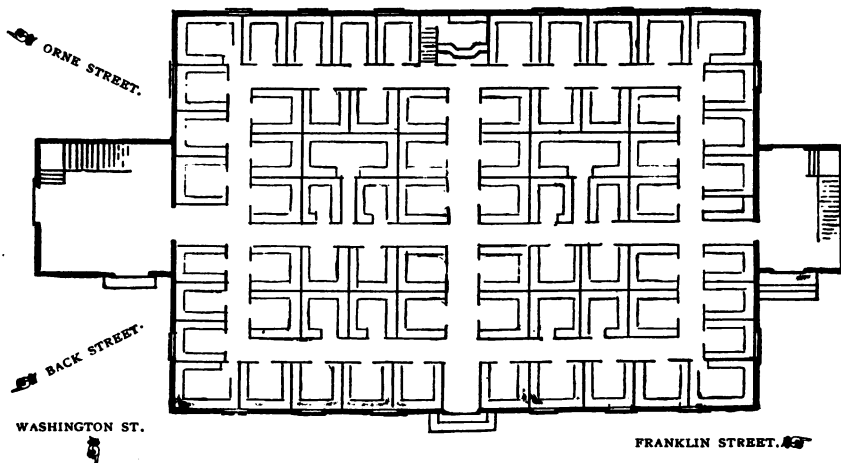
west to the house, thence seventeen feet to the west corner of said house, and be the same more or less." Any one by careful figuring will find that the house was 94 feet six inches long and 49 feet in width. The street designated by a blank refers to what is now Franklin street, but which up to that date had not been dignified by a street name. It is amusing when those of us who in after years knew them personally, consider the staid, upright character of these men, and their thorough business habits, to conceive of what must have been the effect on them of the resurrecting of the deed of old John Riddan, given a century and a quarter before, for it is shown by the entry on the book of the treasurer of the society that the money was actually paid in and the deed of sale passed before the discovery was made. The sale was of course revoked.

The land passed to Mrs. Hawkes, his heir, and the building was finally sold to Mr. Joshua Bowden, Mr. Hawkes and Deacon Goodwin. A large portion of it was used in building the Goodwin house, on the corner of Washington and Stacey streets, while other portions were built into the Bowden house on Orne street, the Hawkes house on Franklin street and the two-story shoemaker's shop standing on what is known as Goodwin's Head, near the wharf, where many of the old pews were used to seal up the interior. The ancient porch which was at the south-east end yet stands, in the garden of Mr. Hawkes, an addition having been made of about twice its original length.

The meeting-house stood with the tower at the Washington-street end, and from its framing it seems probable that the porch at that end was built before the tower, of which it afterwards formed a part. There were three entrances, one in the tower, which opened into an entry; one at the opposite end, which also opened into an entry, and one in the middle of the side facing Washington street, probably in a direct line with the present sidewalk, which opened directly into the body of the building, into an aisle that extended directly to the pulpit, which stood opposite this door. There was a narrow roadway passing by the front of the building into Orne street. At the Franklin-street end two doors opened from the porch entry into the meeting-house, and between these doors was a dark-colored post, on which were posted the marriage bans and various church notices. The historic fish swung as a weather vane, a bell hung in the tower, and just below it, towards the close of its history, the dial of the town clock showed its figured face.



GALLERY OF THE OLD MEETING HOUSE ON FRANKLIN STREET, 1784.



FLOOR OF THE OLD MEETING-HOUSE ON FRANKLIN STREET, 1784.

The interior of the meeting-house was occupied ultimately by 74 pews in the body of the house, elevated a few inches above the floor, and 20 in one of the galleries, besides bench seats of oak which were probably replaced from time to time with pews. The broad aisle which ran from the door on Washington street to the pulpit, was crossed at right angles by one which ran through the length of the church. Besides this a narrow aisle ran entirely around the house, with smaller pews, elevated about 10 inches above the floor, between it and the sides and ends of the church. The body pews were probably about 6x7 feet in dimension, having seats all around them on hinges, which were lifted when the congregation rose in time of prayer and dropped down again, when they sat down, with more noise than music.

In those days of no furnaces, one large wood stove, doubtless of the old James patent, was apparently first introduced in 1820* to warm the house. This for awhile was located in Deacon Goodwin's pew, and afterwards removed to the broad aisle, a long funnel with a T at the end extending through an eastern window, as there was no chimney. Foot-stoves were the comfort of our mothers in those days, with a huge clumsy covering to the feet called "moccasins," made out of fragments of old carpets.

The pulpit was made up of three panels in front, with one or two at each wing. It was somewhat of a wine-glass shape. Back of the pulpit were also three panels, the one in the middle being the largest. Above the pulpit was the sounding-board, probably let into the wall. Just below the sounding-board, and above the panels on the wall, was a frieze about 5 inches wide, with a swell front on which on a blue or black ground were 13 gilt stars. These, of course, were put there since 1780 to indicate the 13 original states—unless some one shall arise and tell us they were prophetic in their signification.

A gallery ran around three sides of the house, and in ancient days, still higher up, was a second gallery for colored people. This latter was removed in 1800. The gallery in front of the pulpit was occupied by the singers, the men on one side, the women on the other. It had a swell front, back of which sat the singers on a cushioned seat, though the pastor in the pulpit was not indulged with such a luxury. Back of the singers ran a green-baize-covered table,

*November 2, 1820. "Voted to have a stove in the Meeting-house, if it can be obtained without expense to the proprietors."

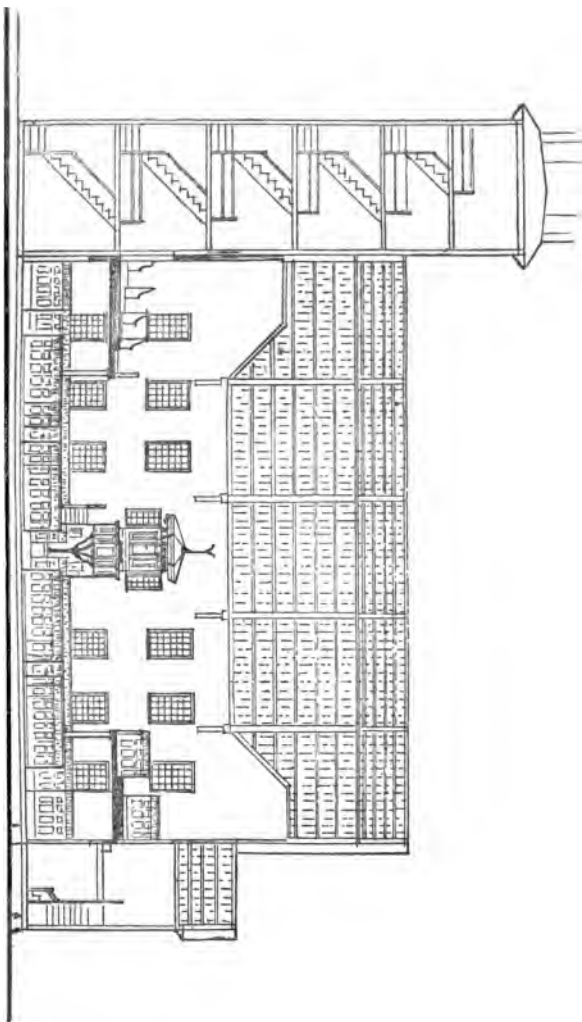
about 12 feet long, for singing books and musical instruments, and back of this was an elevated seat for the chorister. There sat Dr. Briggs, for years, as director, who beat time, played the flute, and occasionally, when Mr. Lefavour was absent, the bass viol. In these seats, offering up sweet music, sat Miss Isa Bray, with Mrs. Molly Goodwin who sang air; Rebecca Goodwin, who sang contralto with Mary Brown, Miss Merriam and Miss Horton, and others whose fame time has dimmed. In front of the gallery hung a clock, with a long black body, reminding the boys of a coffin. The face was eight square with yellow figures on the dial. It is possible that the much-worn works in the clock of to-day are the same as were in the case of the clock of the old meeting-house.

The south-east gallery was occupied by females, especially girls and the younger women, who sat in pews. The boys and young men sat in the opposite gallery, which was supplied with benches only. Under these the more troublesome boys would make journeys on hands and knees, to the annoyance of good Capt. Bill Hooper, who, in the memory of living men, sat for years, watchful in his corner, with a long rattan assistant in his hand. For his services at each annual meeting it was voted that his pew be rent free. The house was plastered in its later days, but the heavy beams still remained exposed to the eye. Externally the church was painted of a clapboard color.

It is evident that as early as 1789 the old building was showing the effect of age, and was much out of repair, for we read that Capt. William Hooper and Capt. Richard James "be a committee to repair the plastering, procure boards for the garret, and make such amendments for the inside of the roof as they may suppose necessary." The frequent occurrences of the prefixing "Captain" to the names of proprietors in the ancient records suggests to us, by contrast, the great change that has come over the business of the town in our day. In the first year of the proprietors' records (these begin with 1755, all quotations previous to that date being from the town records) we find the following entry: "At a meeting of notification according to law, at the old meeting-house in Marblehead, voted: 'that the back or North-east side of said house be well repaired with sash windows, [Query: what kind of windows had they up to this date?] well boarded and clapboarded, and the foundation well repaired.'"

December 16, 1756. The proprietors are notified to come

SECTIONAL VIEW OF THE OLD MEETING-HOUSE ON FRANKLIN STREET, 1784.



together "to know their minds whether they will proceed to enlarge the house as the vote now stands, whether they will reverse the vote for enlargement and repair said house, or build a new one on the same spot."

January 10, 1756. It was "voted the house be not enlarged. Voted that the house be repaired. Voted that the sum of one hundred twenty pounds be raised for repairing said house."

August 6, 1795. The committee appointed to report respecting the cost of the repairs of the house, state, "that it will amount to about £300, the real state of the house is such, being so old, that it will not be for the interest of the Proprietors to repair it."

Notwithstanding this report we find March 7, 1800, the following entry: "A committee chosen by the Proprietors of the old meeting-house, to ascertain the cost to repair said house, report as follows:

" Shingles for the roof, - - - -	£36,	
" Nails for do., - - - -	6. 10.	
		\$144.66.
" Labor do., - - - -	£30.	
" Boards and nails, - - - -	18.	
		\$160.00
" Clapboards for outside, - - - -	£33.	
" Nails for do., - - - -	8. 8.	
" Labor do., - - - -	45.	
		\$288.00
" New sills and repairs to the tower, - -	£9.	
" Repairs and drawing windows, - -	15.	
" Taking down ells and upper gallery, - -	25. 14.	
		\$165.66
" To painting clapboards and varnish, - - -		\$150.00
" " roof, - - - -		100.00
		<hr/>
		"\$1,005.32"

\$450.00 was then "voted to be expended this year for repairs." This entry is significant as noting the transitive stage between the old and the new method for expressing values. The house, instead of being repaired as the committee of experts reported necessary, was evidently but patched up, our fathers seeming to believe that much outlay on the poor old building was not worth while.

In 1818 it appears to have so far gone to decay as to have

become the butt of every reckless boy, for we read, "Voted that a reward of five dollars be offered by the Proprietors to any person or persons who shall give information to the committee (so that the offender or offenders may be convicted), of all such who shall cut and deface the doors, windows, clapboarding, or otherwise injure any part of the meeting-house." And again, under date of January 21, 1821, we read, "Voted that the clerk post a notification warning all persons that are in the habit of going into the meeting-house destroying books, breaking windows and injuring the house, that said offenders will be dealt with according to law." Evidently the days of the old relic were, in the course of nature, almost ended.

May 29, 1823, it was "Voted that a Proprietors' meeting be called to take into consideration a proposal of Hon. William Reed, relating to building a new meeting-house." I do not find this proposal on record. In accordance with the call, June 16, 1823, the Proprietors came together, when on motion of Elijah W. Roundey, the following preamble and vote were passed unanimously: "Whereas our meeting-house for the public worship of God is so old and decayed as renders it unsafe for the congregation to assemble therein, for even a year or two longer, without great and expensive repairs beyond what would be justified on a building so entirely decayed and worn out, that we have great reason to apprehend, unless a suitable building can be provided, that this venerable church and society, which ranks with the oldest in the Commonwealth, will be scattered and lost to the lasting grief of every one who has a heart to feel for the desolation of Zion, or a tear to shed for the falling Temples of our Father, therefore voted that Hon. Wm. Reed,* Doctor Calvin Briggs and Mr. Dan Weed be a com-

*Roads in his *History and Traditions of Marblehead* gives this brief biographical sketch of this distinguished citizen: "Mr. Reed was born in Marblehead, June 6, 1776. He was for many years an eminent merchant in the town, and throughout his life was highly esteemed for his benevolent and religious character. In 1811 he was elected a representative to Congress, and remained in office until the year 1815. He was president of the Sabbath-school Union of Massachusetts, and of the American Tract Society, and a member of many other religious and educational organizations. He was so deeply interested in the cause of temperance that he was styled the 'Apostle of Temperance.' He died suddenly at Academy Hall, February 18, 1837, while preparing for a celebration by the Sabbath-school of the North Congregational Church."

Mr. Reed was a very benevolent man and had a high sense of justice and honor which the following anecdotes illustrate: Like all strong characters, Mr. Reed, by his frankness, persistency and energy in advocating temperance and other reforms in town affairs, made some bitter enemies. Even some of the ruder boys felt free to insult him as he walked the streets. One of these, Barker Pedrick by name, became so unendurable in his insults that he took him across his knee in the public street and administered to the boy a sound spanking. While the new meeting-house was in process of erection this same boy persisted in climbing up the scaffolding and running about the unfinished walls. He was repeatedly warned by Mr. Reed of the danger and ordered to desist. Young Pedrick repeated his trespass once too often, fell down to the rocks below and with broken limbs and mangled was carried to his home. I am told Mr. Reed paid all the bills of

mittee to devise and execute such measures as they shall judge best calculated to provide funds for the building of a meeting-house, and provide such a site in any place between a line drawn north-westerly and south-easterly within one hundred feet easterly of this house and a line north-westerly and south-easterly on the street in which stands the chapel occupied by the said first church." They were also empowered to dispose of the old meeting-house and to borrow \$2,000 to finish the new house.

When the time for demolition came and the "old meeting-house" was to become thereafter merely a matter of history and tradition, the steeple, though it had been started some eight inches from the body of the building by the hurricane of 1815, and had ever after remained so, yet so stout and staunch was it that after all its timber supports had been sawed away up above the bell deck, it took the strong pull of twenty-five stout men to humble it in the dust.

As before related, the house and land under it were first sold by mistake, under the impression that all the land on which it stood was owned by the proprietors. After that portion of the land owned by the heirs of John Raddin had been surrendered, I find no entry of any returns from sales of the remainder. The house itself, after having been used one season as a barn for the storage of hay and corn fodder, was sold in parts to Capt. Joshua Orne, Mr. Wm. Hawkes and Deacon Goodwin, and began its new life in 1825 as a component part of houses owned by its several purchasers. According to general belief, the fish now used as a vane on the stone meeting-house is the one that was used on the old meeting-house on Franklin street. In the proceeds of the sale I find the copper ball and fish credited for \$3.00 — probably sold to the contractor, at a low price, to be used

his sickness. Pedrick grew to man's estate and for many years could be seen, almost every day, a large, burly man, but dreadfully crippled, hurling himself along by the aid of a crutch, from place to place, with wood-horse and saw upon his shoulders, attending to his daily toil. After the house was finished the contractor on the stone work found that he had lost money by his contract. Mr. Reed sent for him, asked to see his bills; on examining them and being satisfied that the statement was true, asked him to figure his own labor at \$2.50 per day and add that to the deficiency. He then drew a check covering the entire amount and handed it to him. Whatever can be said in eulogy of the life of Hon. William Reed, no nobler fact than this could be brought to the light. To such men the title Honorable is by right and not by gift; the stone walls will ever be eloquent with that noble fact; no psalm or psalter was needed to consecrate them. An amusing anecdote connected with the building of the house was told me by an aged citizen. One of the blasts failed to go off. The hole was a deep one and had cost great labor to drill it. In the excitement and disappointment of the moment the man swore an oath. Mr. Reed standing by turned to rebuke him, whereat the father of the narrator (who himself was present) said, "Don't say a word, Mr. Reed, for I believe that came from the bottom of his heart." This citizen who made the deprecating remark was an excellent man every way, but sympathy for a man in misfortune runs very deep in Marblehead and can forgive much, while on the other hand we regret to have to say the one great sin of Marblehead, from time immemorial, has been profanity, with which her citizens are altogether too familiar.

in the new meeting-house. And thus passed away the "Old Meeting-house," after nearly two centuries of faithful service as the tabernacle where our venerated fathers gathered to worship their Saviour in all simplicity and truth, and rear their children through many generations into good citizenship through His fear and admonition.

THE STONE MEETING-HOUSE.

The lot where stands the present meeting-house and parsonage was bought in 1823, and the house was erected in 1824-5. The cost of the land and house was as follows :

Cash paid heirs of Burrill Devereux for land,	-	-	\$250.00
Cash paid William Blackler for do.,	-	-	70.00
For materials for house, lumber, etc.,	-	-	3,386.32
Mechanics and laborers on,	-	-	7,346.52
Total,	-	-	\$11,052.84

The receipts were as follows :

By cash received on subscriptions and for pews sold to

Oct., 1825,	-	-	\$2,082.00
Do. for choice of pews at sale,	-	-	161.14
Amount of Donations from Benefactors,	-	-	1,294.67
4 half pews outstanding,	-	-	70.00
Proprietors' Note,	-	-	2,252.50
Balance,	-	-	5,192.03
			\$11,052.84

Donations were received from the following persons and for the following amounts :

From Israel Thorndike of Boston,	-	-	\$500.00
" Joshua Fisher of Beverly,	-	-	100.00
" His Honor, Lieut Gov. Wm. Phillips of Boston,	-	-	100.00
" Robert Hooper, Esq., of Marblehead,	-	-	100.00
" William Hooper, Esq ,	"	-	100.00
" Hon. Nathl. Hooper	"	-	100.00
" John Hooper, Esq.,	"	-	100.00
" Mrs. Martha Ropes of Boston,	-	-	50.00
" Hon. Joseph Storey of Salem,	-	-	20.00
" Benj. Joy, Esq., of Boston,	-	-	30.00
" S. N. S. Wilder, Esq., of Boston,	-	-	20.00

From Henry Gallison, Esq., of Marblehead, - - -	20.00
" Capt. Atkins Adams of Marblehead, - - -	20.00
" Mr. Joseph P. Bradlee of Boston, - - -	10.00
" Joseph Sewall, Esq., " - - -	5.00
" Messrs. Holmes and Homer, - - -	19.67
<hr/>	
Total, - - -	\$1,294.67

The balance, \$5,192.03, is generally understood to have been the gift of Mr. Reed himself, and quite possible more or less also of the amount included in the proprietors' note.

There is a general impression among us that the house was built from stone blasted on the spot, but a moment's examination of the walls show this to be a mistake. The ledge blasted out to make a location for the building is greenstone (as is all the lower portion of the town), and the lower part of the structure is built of this stone, but most of the remainder, which makes up the great body of the building, is built of sienite, which is not found in ledges in this portion of the township, it being the rock that is first developed in the vicinity of the "coves," and indeed gives the name to one of these, "Red Stone Cove." The sienite is a rock easier to drill than the greenstone, and, as a rule, splits better for building purposes, and these reasons doubtless led the builders to go so far for it, as the advantages in these respects gave it preference over the greenstone, though this could be quarried to any amount on the very spot. On the western side the greenstone is used in one instance to arch the windows, and the story is told that by reason of the supply of granite failing, the contractor used it even as a keystone to one arch, and I surmise we would have to go many a mile to find another instance in which so obdurate a rock is used for such a purpose. The front, by all odds the homely portion of the building, is built of a coarse granite, brought from Danvers. The building as a whole is a very fine piece of mason-work. The greenstone and sienite rocks have ripened into colors of the greatest richness, and I do not know where to find its equal in this respect for delighting the eye. It is a capital study for those who design building with stone.

March, 1823, "In response to a petition to the General Court, the First Cong. Society was incorporated."

July 18, 1824, "Voted that public services in future be performed in the New Meeting-house. That Capt. Jacob Hooper, Mr. Joel Newhall and Capt. John Johnson be a com. to present the

thanks of the society to the Hon. Wm. Reed, Dr. Calvin Briggs and Mr. Dan Weed for their well directed zeal and effort in providing a convenient and excellent House for Public Worship, and that the thanks of the society be presented to the Hon. William Reed and others who with Christian liberality have largely contributed to the building of a new and elegant Meeting-house for the use of the society."

We here close the history and traditions relating to the three meeting-houses of the First Congregational Church of Marblehead, and such matter about the Church and Parish that we thought worthy of record down to our bi-centennial of 1884.

The significance of the church is to be found in the characters of its members. In closing allow me to present to you, brothers and sisters of to-day, three well-beloved sisters, who for many long years have gone to their rest and their reward, as examples of Christian faithfulness and sisterly affection. They were mothers of families. I knew them well; what Christian love; what faith; what faithfulness blossomed and bore fruit through the years of their hard-working much-trying lives! How dear they were to each other, because Christ and His Church was the heart of each of them! In their own words they resolved "not to live as children, playing with baby houses, but earnest Christian lives." For fourteen years continuously they met each night, perhaps to spend but a moment together and give each other a good-night kiss of holy sisterly affection; for twenty years they met, once each week, in each other's house, to pray for the prosperity of Zion. As she swept the floor, one was heard to exclaim, "Oh! the very dust from my sister's feet is precious dust to me." Possessed of but limited means, they mutually pledged themselves to lend to the sick and suffering of the town their own bed clothing, and to give these their personal service. They loved each other's children as their own and ever made their salvation the subject of their earnest prayers. When came the final hour each died the death of the righteous, their souls seeming to enter heaven before the body died on earth,

THE BELL AND CLOCK.

I give below such facts as I can find in the town and church records and in the memory of living witnesses, relating to the bells and public clocks of the town, only avoiding repetition in the matter of the names of the different persons employed from time to time to ring the bell. It will be seen that in all probability the New Meeting-house, and not the Old, was the first to have a public clock; that our forefathers rang people up as well as rang them to bed, and that at one period two bells were rung at one o'clock. The change from one to twelve o'clock now is comparatively a recent innovation, it having been inaugurated within the past 30 years. Perhaps some of my fellow citizens may not be aware that the ringing of public bells at noon and nine o'clock is now quite a rare thing in this country, being confined mostly to a few of the oldest towns. Long may the pleasant, thrifty old custom survive among us, suggesting bed-time and rest from the labors and pleasures of the day. Our nine-o'clock bell is understood to have originated in, if it be not a continuance of, the ancient curfew bell of England, the ringing of which was ordered by William the Conqueror, to warn all his restless Saxon subjects, from whose night attacks the Normans had greatly suffered, to put out the lights and fires and retire within doors.

In Gray's *Elegy* we read, "The curfew tolls the knell of parting day." Day closes with us before nine o'clock, but in England, which is about several hundred miles farther north, one can easily read common print at nine o'clock in the open air by the day-light that in summer time yet lingers in her higher latitude. That which was inflicted at first as punishment by our enemy, our fathers, with the wit of their race, extracted good from and have brought to these shores the signal of a thrifty people that the time for sleep has come.

From the Town and Proprietors' records the first reference to a Bell is found in those of a town-meeting in 1656, when it was voted, "for Francis Linifford to ring the bell and warn the town and he have fortie shillings a year for his paines."

1656, for work about the bell by Robt. Knight and silling the meeting-house, £5.

1657, it is agreed that Edward Read shall have fortie shillings a year for his paines to warn the Town, to ring the bell and to look to the meeting-house, to find nayles for the glass of the windows.

1677, "Voted for bell rope, 6 shillings 6 pence."

1681, "Voted to pay Robert Knight for mending the bell 3 shillings."

1733, "Voted that the bell at ye Meeting-house shall be rung at five of ye clock in ye morning for ye ensuing year."

1738, "Voted that the New Meeting-house bell shall be rung at one of the clock every day excepting Sunday." "Voted that Mr. Nathan Bowen shall have of the town treasury, ye sum of five pounds for looking after ye clock of ye New Meeting-house, for ye year ensuing."

March, 1755, "Voted that the two bells of this town shall be rung at nine of the clock in the evening and one bell at one of the clock in the day time."

March 22, 1766, a meeting was called "to know the minds of the proprietors, whether they will lower the bell, as it was thought to rack the house too much where it now hangs. Voted that the bell be lowered to the next storie."

January 12, 1771, "Voted that this will purchase a new bell. Voted that the old bell be disposed of."

July 31, 1771, "We, the subscribers, agree to pay the sums annexed to our respective names, for the purchase of a clock and dial, to be procured and placed upon the steeple of said house for the benefit of the town." Here follows a list of just one hundred names giving in all the sum of 67£ 3s. As the pound at that period was worth \$3.33 this would make the clock and dial cost about \$225, at a date when money was worth a good deal more than in our day.

Jan. 1, 1772, "Voted that the clock, purchased by subscription, may be put up to strike on the bell."

June 10, 1773, Cash paid Mr. Selman on account of the bell, 33£, which appears to have been the entire cost of the bell.

April 7, 1774, "Voted that Wm. Williams take care of the clock and that he be paid 2£ 8s. for said service the present year."

Nov. 24, 1791, 15 shillings were voted for repairing the dial.

March 1, 1798, Voted that three persons be chosen to examine the state of the bell and put the same in a situation to be rung.

July 4, 1799, Voted that the town of Marblehead have the use of the clock erected at the Old Meeting-house, on condition that the town keep the said clock going and in use and support them annually at the expense of said town.

July 9, 1817, "Voted that whereas the old meeting-house bell in ringing yesterday by order of the Selectmen of this town was so injured that the same is rendered useless, that a respectful petition is presented to the Selectmen, requesting them to lay the same before the Town in order that measures may be taken for procuring a new bell for said house." The bell was cracked nearly its entire length, and the town apparently not taking any action on the petition of the proprietors, it was for a time used by attaching a rope to the tongue and so striking it. Finally it was taken down, carried to the shop of my grandfather, who was a blacksmith by trade, and there himself, Deacon Goodwin and Mr. James Topham bored a series of small holes along the crack and then sawed out a very thin slice of the bell, hoping it might improve its tone ; the result was a failure.

Aug. 4, 1817, "Voted that a committee of three be chosen to exhibit to all persons belonging to the Old Meeting-house society and to all others who will subscribe, a subscription paper for the purpose of raising a sufficient sum to purchase a new bell for said meeting-house." "Voted that the old bell now belonging to said meeting-house be given to the aforesaid subscribers toward the payment for the new bell."

In the bell account rendered in by the committee the old bell is entered as weighing 580 lbs. and selling for 25 cts. per lb., and the new one as weighing 852 lbs. and costing at 45 cts. per lb. ; the tongue, weighing 23 lbs., being added, \$393.75.

The names and amounts given by the subscribers are recorded. They are 175 in number, giving sums from \$10.00 to 25 cents, most of them being one-dollar subscriptions. The bell thus purchased in 1817 is the one that still rings out its Sabbath call.

In June 16, 1823, it was "voted that whereas the clock and bell attached to the house were provided by a general charge upon the inhabitants of the town and are supported at the expense of the town, that said clock and bell be placed upon the new meeting-house free of all charge and expense to the proprietors of said house."

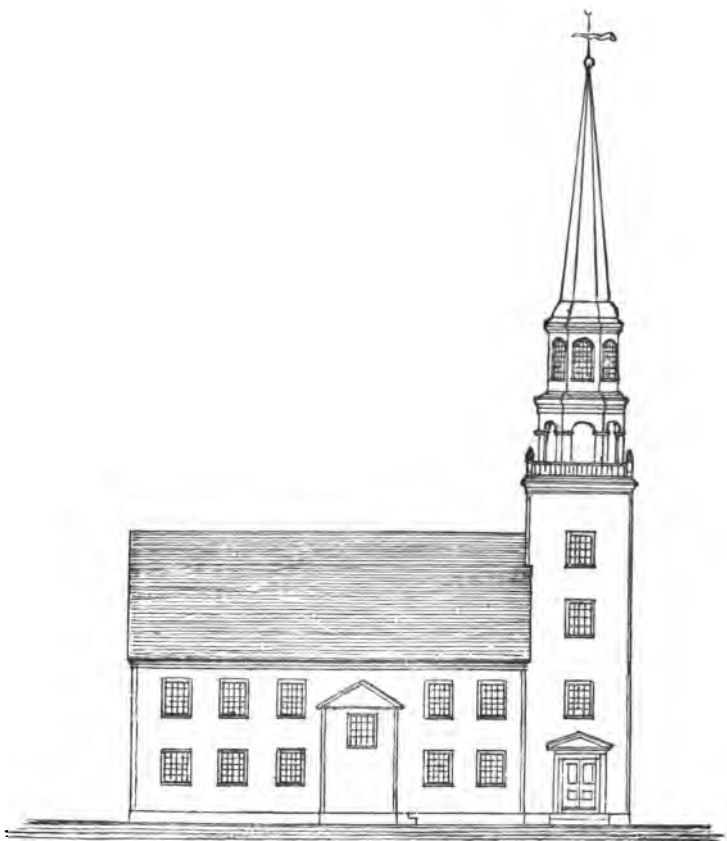
THE MEETING-HOUSE OF THE SECOND CONGREGATIONAL CHURCH.

The Second Congregational Church was organized in 1715 by 29 persons who withdrew from the First Church, preferring Rev. Edward Holyoke to the Rev. John Barnard, who was elected as colleague to Rev. Samuel Cheever. This society built a meeting-house in 1716, on the same spot in Mugford street where the Unitarian meeting-house now stands. The house was sold and taken down in 1832, when the present building was erected by the society. The old house measured 80 feet in length and 60 in breadth. It had galleries on three of the sides and the pulpit with its sounding-board stood midway on the north-west side. The pews, after the fashion of that day, were square with hinged seats around them, which were raised when people stood up at prayer time. The huge timbers in the frame, which could be seen on the way to the belfry, were a standing curiosity in its latter days. The old building was purchased by my father, who used a large portion of it in building his dwelling-house on Back, at the head of Pearl street. This house was wainscoted throughout with the paneled pews of the old meeting-house and the roof is the same as was on that building. It had been shingled about a year previous to the sale and my father had the roof cut up into large squares which were hoisted into place on his new house by blocks and tackle so well arranged that, boy as I was of but five years of age, I could supply the power needed, which was done by turning the wheel of the bell, rigged on the street end of the house. The porch, which stood on the south-east side and is seen in the engraving, was removed bodily and now stands (the back one-third having been added) with its original massive door, on the homestead on Back street. The windows in it are the same ones that were in the lantern of the tower.

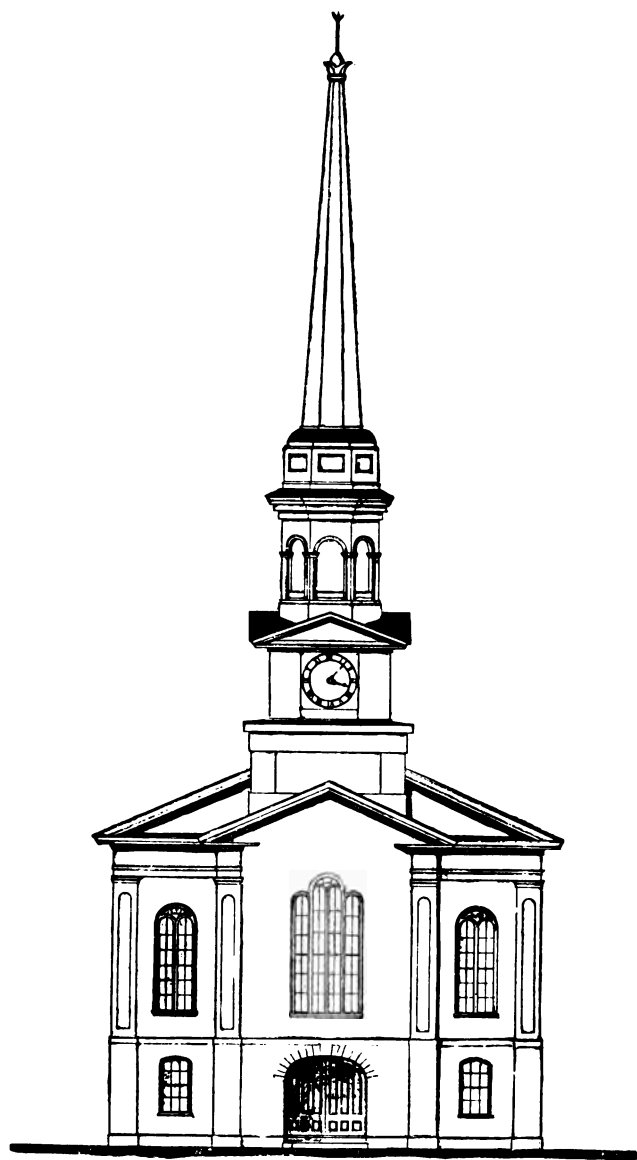
The timbers were so massive some of them were blown open lengthways by gunpowder to reduce them to a size suitable for even so large a building as was father's homestead.* The immensity of

* An aged friend tells me that he remembers of my father splitting in two with a handsaw one of the smaller timbers which was a foot square and eighty feet in length.

"There were strong men before Agamemnon," says the poet. The bell of the present church weighs about 1,200 lbs. Before it was raised and while resting on the floor of the porch, Mr. Benjamin Harris, now living in the West, challenged any one to lift it with him; the late Mr. Stephen Hathaway accepted the challenge and the two carried it back and forth the length of



MEETING-HOUSE OF THE SECOND CONGREGATIONAL CHURCH, MUGFORD STREET. BUILT, 1716; TAKEN DOWN, 1832.



MEETING-HOUSE OF THE THIRD CONGREGATIONAL CHURCH.

some of the white-oak timber used by our ancestors in their meeting-houses is almost beyond belief. I was shown an ancient one in Georgia, Vermont, now used as a dwelling-house, the main timbers of which, my narrator, an intelligent physician, told me, squared 36x42 inches. Our fathers came from a country where oak was the standard building material. From the fact that so many of our old houses have frames of oak and that even the pews of the first meeting-houses were of oak, it is evident our fathers were some years in this country before they became acquainted with the fine building qualities of a tree entirely new to them, the American white pine.

THE MEETING-HOUSE OF THE THIRD (OR SOUTH) CONGREGATIONAL CHURCH.

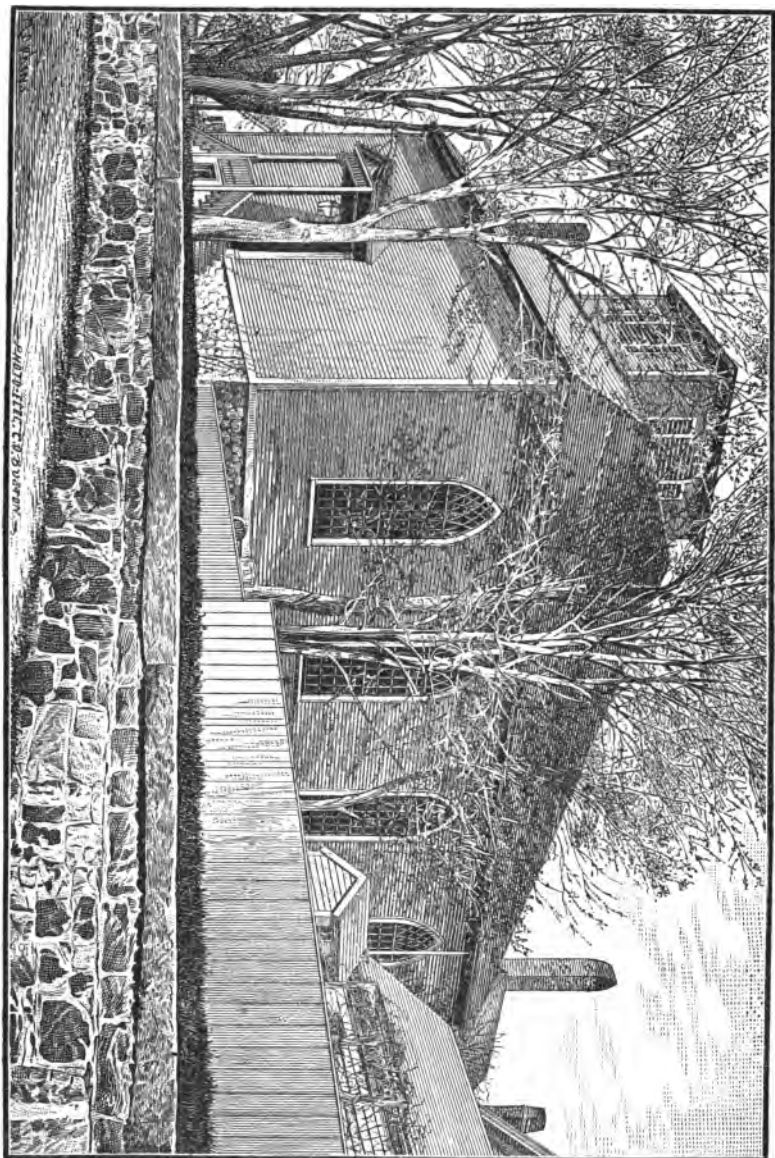
In 1858 the Third Congregational Church was organized. This society erected, in 1860, a meeting-house in the southern part of the town, on the corner of Essex and School streets, where these unite with Washington street. Its dimensions were 73 feet in length and 53 feet in breadth. The spire rose to the height of 147 feet, the tower starting from the ground. In the basement, on the level of the street, was the chapel, and two stores, these latter facing on School street. The building from its fine architectural proportions and its slightly location made a fine appearance, and as one of the striking buildings of the town, its destruction by fire in our great conflagration of 1877 was universally regretted. Soon after the members of this church re-united with the parent church, bringing back more members than they took with them. Two of the deacons of the First Church were formerly members of the Third. I think it safe to assume that, in the judgment of the mother, the child had made a good as well as large growth during its temporary absence from home. In Mr. Barnard's sermon he said, "two churches have swarmed off from us since I have been with you," referring to the Second Congregational and St. Michael's.

the porch several times. If any one objects to these anecdotes as not being strictly in place, but rather suited to illustrate an essay on patience and physical culture, they are at liberty to pass them to the man who may like plums in his cake even though cake may be made without plums.

ST. MICHAEL'S.

If any additional reason is asked why I add St. Michael's to our list of old meeting-houses, I reply that as it is the oldest Episcopal church building in the United States, with but a single exception, it seems very fitting that it should be included among our old meeting-houses of which, indeed of these now standing, it is by far the very oldest. For the facts that follow I am indebted to the interesting article by our historian Roads in his "*History and Traditions of Marblehead.*" The original building was erected in 1714, since which it has been altered, from time to time. It was 48 feet square, with a tower 17 feet square running to the height of 50 feet, above which ran a spire of 50 feet additional height. The frame and all the material used in the construction of the building were brought from England, the reredos being brought entire in readiness to be placed in position. The tower and main entrance were on the west side and there was also an entrance on the south side. The building was covered by a roof of seven gables, supported by four large pillars of solid oak rising from the ground. The pulpit was in the center of the northern side. It was of a high, wine-glass pattern, with a sounding-board, and had a reading desk in front of it. The chancel was in the center of the eastern side, and behind the altar the reredos was placed, surmounted by the royal monogram or coat-of-arms of King George. The pews were high and square. The ceiling was in the form of a St. Andrew's cross, corresponding to the form of the aisles. The original form of the roof can still be seen under the present peculiar-shaped roof, which was made thus simply to cover when an addition was made in 1728. The edifice still retains many of its original features. In 1728 the building was enlarged by an addition of fifteen feet on the northern side. About the year 1762 a new gallery was built for the organ, though how long before it had been purchased no record shows.

In 1771, the door on the west side was closed and a porch was built over the south door, the only door used since. There is a tradition that a door was cut in the side of the church to accommodate a stout gentleman who was too large to enter an ordinary pew door, and this would seem to be substantiated by a vote of the parish recorded at that time: "That at present it is convenient to keep



ST. MICHAEL'S.

open the door leading into the garden belonging to the estate of the late William Bourne, Esq."

In 1832-3, the old square pews were removed and slip pews put in; the chancel was removed to the north end and the pulpit to the west, and reading desk to the east side of the church. Since that time the interior of the edifice has not been altered, except by painting and frescoing. In spite of the protest of the parties aggrieved, and a special order to the contrary by Governor Shute, about 1717 the town officials continued to levy a tax on its members for the support of the "dissenting" minister until a second order was issued the next year.

In 1732, John Eldridge, Esq., collector of the port of Bristol, England, presented the brass chandelier which still hangs in the church.

In 1745, a communion service in solid silver was presented the church by Mr. David L. Gallais. The flagon, weighing 4 lbs., is still in use. The paten is dated 1764.

The house on Elm street, it being the sixth in order on the right as one enters from Mugford street, was formerly the rectory. This house was erected in 1716, and probably was built for a rectory. The estate was finally sold in 1821, and in the year 1873-4 a new rectory was built on Summer street, the first house on the right to one entering from Washington street. In 1872, a large house which hid the church from view on Washington street, was removed, the large ledge of rocks on which it stood blasted down and the present fine lawn and drive-way laid out.

We hear the opinion sometimes expressed that the temperance reformation has made but little progress in our community. To such I present a couple of facts that have come to my notice in the course of my investigations. I have been told that within the memory of living men, one of the old ministers of the town had, at times, to be helped in and out of his pulpit, being too much under the influence of liquor to help himself. A citizen of middle age tells me that his father told him that when a boy, he was always kept at home the evening a social club met at his father's house that he might help home the minister, who was a member, as he was invariably intoxicated by the time the session ended,

VARIOUS EXTRACTS FROM THE RECORDS OF THE
PROPRIETORS, BEGINNING WITH THE YEAR 1755.

The old records are interesting reading to any one who loves to read of the sayings and doings of his ancestors when engaged in so good a cause as the promoting the religious cultivation of the race. I find in them the names of men who were well known to many of us who have reached middle life. Richard Homan, whom we knew as the good old Deacon, is voted \$5.00 annually for many years for taking charge of the small clock. Dr. Calvin Briggs appears for many years as chairman of the committee to conduct the singing, and is prominent in many of the committees. We find the names of Dan Weed, Ichabod Phillips and David Flint on page after page, holding offices of trust. Old Eli V. Bartlett and his father William before him are marked year after year as sextons, receiving salaries of from twenty to thirty dollars.

In 1755 a valuation was put upon the pews, which were 78 in number in the body of the house and 20 in the gallery.

June 16, 1757, "Voted there be a pew erected in south-west gallery, opposite the pulpit, for the convenience of a number of singing men to sit there who had made an application."

January 5, 1758, "Voted there be a porch erected at the south-east door in order to convey people in and out of the women's gallery. Voted that the sum of forty pounds be raised in order to erect the porch, and that there be one or more pews erected where the women's stairs now are."

January 2, 1759, they were notified to assemble to know the minds of the proprietors, if they will build a new pew on the north-west side of Capt. Thomas Gerry's pew, where the long seats now are. "Voted that the committee of their own discretion do what is necessary to the Deacon's fore seat and stairway up to the pulpit."

February 16, 1762, "That the thanks of the proprietors be given to Mr. Jonathan Barnard of London for the kind present of a handsome large Bible to the church."

In 1762 "Three pews were erected in the pew then improved by the aged women, and one pew where the men's short seats now are."

March, 1762, "Voted there be two pews erected where the fore and second seats on the lower floor now are."

February 12, 1763, "Voted to erect two or more pews in the side gallery."

December 17, 1763, "Voted that the sexton shall remove all the stoves* out of the house that may be left in said house half an hour after the congregation shall be dismissed, and that the owner shall pay the said sexton four pence for each stove for each time it shall be left, which the sexton shall have for his trouble, and that no person suffer his servant or children to bring his or her stove into the meeting-house after Divine service is begun, or carry them out before the congregation is dismissed."

December 15, 1768, "To consider whether they (the proprietors) will make any satisfaction to Mr. Valentine Tedder for his service as a chanter (a chief singer), for the year past. This is the first entry I find relating to the paying of singers."

July 4, 1771, "From a complaint of Valentine Tedder (chief singer) and others, against Thomas Williston, for his ill-behaving, voted that Thomas Williston be ordered not to take a seat in the singing seats for the future." It is pleasing to be able to add that the record shows that in March, 1784, Thomas Williston bought 1-2 of pew 49, and farther, that November 10, 1791, it was "Voted that a committee be appointed to agree with Benjamin Russell and Thomas Williston for making and completing the frontispiece before the Great Door, the stuff to be procured by them." This looks as though thoughtless Thomas Williston, the young man, ultimately turned out well as the head of a family and a good mechanic.

June 15, 1772, "Voted that the top of the tower be leaded and the tower repaired."

January, 1772, "Cash paid George Hooper for looking after the boys, £1."

April 7, 1774, "Voted that Mr. Valentine Tedder be paid the sum of 4 pounds for leading the congregation in Psalmody for the present year."

December 18, 1780, "Proprietors are called together to take into consideration the distressed situation of their pastor respecting the depreciated currency in which he receives his salary."

January 8, 1781, "Voted that Nicholas Severy, sexton for 1779,

*The "stoves" here referred to were about a foot square, made of a wooden frame with perforated tin sides and top. Inside was a small sheet-iron pan to hold about a shovel full of coals, taken red hot from the fire. They were called "foot" stoves, being designed to keep the feet warm.

be paid the sum of 120 pounds old continental currency, for his services that year, and 4 pounds hard money for the year 1780."

These were the hard times of the Revolutionary war, when our patriotic forefathers were struggling nobly under the burdens of a depreciated currency, to perform their duties to both church and state. But evidently with the business of the town ruined, many were unable to fulfil their obligations, as we note that at this period a great many pews were sold at auction for non-payment of rents, nearly all of them being bidden in by the proprietors. At this date, (1781) separate accounts are kept of "Paper" and "Hard money" values.

In 1781 there were 82 pews in the body of the meeting-house and 19 in the gallery, three having been taken in to the singing seats.

January 29, 1783, "Voted that a tax of six shillings be laid on each person that shall sit in the fore seat in the gallery (the singing seats excepted), and three shillings on each person who shall sit in the second seat."

February 22, 1783, Proprietors are notified to assemble "to see if they will concur with the vote of the church respecting the singing Dr. Watts' hymns and his version of the Psalms in this church and congregation."

"Voted to concur and request the church to introduce Dr. Watts' version of the Psalms instead of Mr. Barnard's."

"Voted that our Reverend Pastor make use of Dr. Watts' hymns as often as he shall think proper in course of public worship."

March 27, 1783, "Voted that those pews bid off by this committee the sexton be directed to nail up."

January 8, 1783, "Voted that the stranger's (or loose) money received by the contribution boxes be paid the Reverend Ebenezer Hubbard, without his being accountable for the same." This appears to have been done to compensate in part for the loss of the pastor by reason of the great depreciation of the continental money.

1784, "Voted that the singing seats be enlarged."

December 30, 1794, "The Hon. Azor Orne has made a generous donation to the Proprietors of the Old Meeting-house the sum of thirty pounds surpluss money by him subscribed, for the purpose of

discharging the second agreement of the Proprietors with the Rev. E. Hubbard."

January 15, 1795, "Voted thanks to Hon. Azor Orne, Esq., for his generous donation of 100 dollars."

October 29, 1795, "In reply to Mr. Hubbard's requisition for his yearly salary in future be fixed on the price of certain Necessaries of Life, your committee recalled by information handed down to them, that there was a confidence between the minister and the flock of the Parish from the first settlement to the present, respecting their minister's support, which is confirmed to them by no litigation having taken place to the present time, and we have no manner of doubt that the disposition of the proprietors will be to discharge every important obligation in promoting his and their felicity as immediately connected."

January 10, 1799, "Voted that a committee be authorized to seat any person or persons who shall apply therefor, in the pews that may be appropriated for the purpose of seating the poor and indigent who are advanced in life and unable to pay for the support of the Gospel."

October 15, 1800, "Voted by Proprietors and Church for burying our dead pastor (Mr. Hubbard) at their cost and charge. Voted as a tribute of respect to the deceased, the pulpit at the old meeting-house with the singing seats be now shrouded with black and continue so the six following Sabbaths."

January 1, 1801, "Voted that the salary of our late pastor be continued and paid from the day of his death until the end of the year 1800, for the benefit of his family."

May 25, 1801, "Voted that provided Mr. Samuel Dana settle with us as our minister he shall receive five hundred dollars per annum as long as he shall be our minister." "Voted that Mr. Samuel Dana be paid one thousand dollars as a settlement in such payments from year to year as the above committee, with the consent of the proprietors, shall agree with him." The proprietors voted \$200 to be paid annually for five years as settlement.

September 3, 1801, "Voted that a committee of three persons wait on the Firewards of the town and represent to them the dangerous situation of the buildings near the old meeting-house being fired by Mr. Wm. Hawkes' old house being so near the said meeting-house."

October 1, 1801, "Voted that the committee provide two of the

constables of the town to be at the meeting-house on the day of ordination and keep order."

November 5, 1801, "Voted that Mr. William Hawkes be paid the sum of \$30 as a full consideration for removing his old house from the back part of the old meeting-house, on his land, to the distance of twenty feet."

March 4, 1802, "Voted a committee of three persons be chosen for to provide a room for the use of the singers belonging to old meeting-house to meet in weekly, for singing, for the space of six months, and to furnish the candles and fuel for the same, the whole expense thereof not exceeding the sum of twenty-five dollars."

August 9, 1804, "Voted that the sub-committee for superintending the singing be authorized to purchase a Bass Viol, and that said committee may have an order on the treasurer for the cost of said Viol."

June 8, 1816, "Voted that the ancient custom of carrying the contribution boxes after the services of the afternoon of the Sabbath, be again renewed, and that the clerk notify the Proprietors thereof."

August 4, 1817, "Voted that the steeple of the meeting-house be taken down as far as the swell above the balcony."

April 1, 1818, "Voted that the new collection of Hymns be sung occasionally at the old meeting-house, at the discretion of the Pastor."

As it is often said when the question of salaries of the ministers in town has been discussed of late years, that "Mr. Dana brought up a family on a salary of \$500," I take the liberty to quote a letter written by him to a committee of the church. Let us remember while reading it that money went much farther in 1816 than it does in 1884. It will serve to illustrate the great poverty of the town from the utter destruction of its only business by the war of 1812-15. It illustrates also fine traits in the pastor. The three closing sentences could be written only by a man possessing great nobility of mind.

Communication from Rev. Samuel Dana to committee of First Congregational Church, December 12, 1816:

"For the years 1802, 3 and 4 I received as salary, \$500 a year.	
For 1805, 6 and 7 (including three grants of \$100 each),	\$600.00
" 1808 and 9, - - - - -	500.00
" 1810, 11 and 12 (including grants), - - - - -	600.00
" 1813, - - - - -	48.50

For 1814,	-	-	-	-	-	-	-	-	-	179.00
" 1815,	-	-	-	-	-	-	-	-	-	376.74
" 1816,	-	-	-	-	-	-	-	-	-	507.76

"January 13, 1814, there was due, \$451.50, which was freely relinquished. Now due me for 1814 and 15, \$435.89. It appears from the above statement that the average sum received as salary for 15 years is \$480; and for the last four years \$278.15. For several of the last years my expenditures have, with the strictest economy, amounted to above \$800, and this year will considerably exceed that sum.

"It surprises me to think how I have been enabled to meet these expenses. I could not have done it without the liberal assistance of a few friends. I have no wish to become burdensome to my people. I should be unwilling they should attempt to raise money at the expense or serious inconvenience of any of the society. But justice requires that these facts should be disclosed.

"December 9, 1816."

August 6, 1818, "Voted that a committee of two persons be appointed to make inquiry of the proprietors of the hearse made use of for the burial of the dead, what sum they have stipulated for the use thereof, and also to investigate if any imposition has been made by the sexton."

December 10, 1818, "Voted that two of the committee attend at the old meeting-house every Sabbath, between the ringing of the bell for forenoon and afternoon, to prevent disorderly behaviour in said house, and the shameful practice of sitting in the gallery with hats on the head."

A meeting was called for May 8, 1820, "To take into consideration the petition of John Wares and others, to know the minds of the proprietors of said house what order they will take in respect to a school being kept on the Sabbath day, or any other day in the week, in said house."

April 4, 1821, "A meeting of the committee at the house of Abel Gardener, voted that from the present evening till after the meeting of the committee in September, there shall not be any hot suppers prepared for the committee."

April 4, 1821, "Voted that a sum not exceeding forty dollars be appropriated for the expense of a new bass viol."

October 4, 1821, "Voted that Mr. Bartol be employed to new-putty, clean and draw the glass and be paid in proprietors' pews," but

I note that at the meeting of January 18, 1822, an order was voted to Samuel Bartol for \$39.49.

EXTRACTS FROM RECORDS OF THE FIRST CONGREGATIONAL SOCIETY.

Beginning from the Date, 1825, when it had removed into its Third Meeting-house.

I find the first mention of the new building as the "Stone Meeting-house" in the first entry, viz., August 13, 1825.

January 19, 1826, "It was voted that Mr. Dan Weed be a committee to provide a stove or stoves for the pulpit."

The house was supplied with its first furnace in 1826. It was erected in December of that year and the house was first warmed by it on the 24th of the same month.

January 31, 1828, "Voted that Mr. Mansfield (sexton) be detailed to remove all the boys from the seats below to the gallery, every Sabbath forenoon and afternoon."

May 17, 1829, "Voted that Thomas Snow be paid for three months' singing, \$12.50." "No person is allowed to remain in the porch after the service has commenced."

January 18, 1833, "Voted that the committee be authorized to alter the seats at the lower part of the house into two pews on each side." "Voted William Read, Esq., be authorized to make such alterations in the belfry and tower as he pleases, paying the expense of the same."

August 18, 1834, "Voted the committee on superintending the singing be authorized to sell the old bass viol belonging to the proprietors."

January 22, 1838, "Voted that the committee be authorized to move the four lower pews and join them to the pews on the broad aisle." "Voted that the four front pews be so altered and improved as shall make them convenient, by increasing their width." "Voted that we disapprove the proceedings of some one or more persons fastening the doors of the singing seats against the old singers."

October 13, 1838, "Voted to notify a singing school will be opened for the benefit of the society; tickets, \$1.00."

September 9, 1839, "Voted that the pulpit be altered at an expense of about fifty dollars."

March 29, 1841, "Voted pew No. 1 be given for the use of the poor, in lieu of the one taken down in the alteration of the pulpit " Before this alteration the pulpit was much higher than it is now and not nearly as wide. "Voted that the parish ought to raise a sum of \$100 to provide a furnace to warm the house."

July 25, 1843, "Voted that the proprietors consent to have an organ procured to be used in the house, provided it can be done without any additional expense to the proprietors." "Voted, if an organ can be procured by subscription, it be the property of the First Congregational Church and society."

August 23, 1842, application having been made for the use of the meeting-house by the Marblehead Band, it was "voted unanimously that it is inexpedient to have the meeting-house used for martial music."

In 1843, the house was frescoed, for I find at that date the following entry, "To take into consideration the offer of the standing committee of the Second Congregational Society, to accommodate the First Church and society with the use of their meeting-house, during the time the Stone meeting-house needed to be closed while its walls were frescoed."

September 18, 1843, "Voted unanimously that the Standing Committee be authorized to hire the sum of two hundred dollars to purchase the organ now in use in the meeting-house." This organ was one that had been procured by the Ladies' Society.

March 11, 1844, "Voted that the vote of the proprietors, in relation to the using the meeting-house for no other than religious meetings without the unanimous vote of the committee, be reconsidered."

August 15, 1844, "Voted that a furnace be procured to warm the meeting-house."

March 24, 1845, "Voted that the committee be authorized to sell the bass viol belonging to the society." This appears to be the same bass viol it was voted to sell August 18, 1834.

October 15, 1845, "Voted that the choir of singers be invited to attend Mr. Emerson's singing-school at the expense of the parish."

August 18, 1846, "Voted that the front of the meeting-house be pointed with Roman cement."

In 1847, action was taken relative to disposing of the old organ

and purchasing a new one. The new organ was purchased and paid for by the ladies' society, at a cost of \$1,073.

October 30, 1854, "Voted that the bell be rung on the lower floor of the house and a committee be appointed to make such arrangements as they may deem expedient, both in resetting the bell and fixtures thereon and protecting the organ."

In 1853 the ladies' society completely renovated the chapel on Pearl street, enlarging the portico, fitting the room up with settees, purchasing a new stove, a carpet, lamps, shades for the windows, large missionary maps and a clock, all at the cost of \$250.00.

August 22, 1855, a committee was chosen to introduce gas into the meeting-house.

March 13, 1871, "Voted that the Parish Committee be authorized to repair the meeting-house externally."

March, 1872, "Voted that agreeing with the recommendation of the church, the parish adopt the hymn book known as the "Songs of the Sanctuary," compiled by Rev. Mr. Robinson, and the committee on music be authorized to supply the pulpit and the choir."

February 13, 1873, "At a meeting of the Ladies' Parish Society, it was unanimously voted that the funds in the hands of the Society, amounting to seven hundred dollars, be tendered to the Parish Committee, to be used towards frescoing, painting and carpeting the church, whenever the Parish may think proper, which it was hoped would be as soon as practicable."

March 25, 1873, on a report of a committee to estimate the cost, it was "Voted that the committee on repairs be authorized to have the church frescoed, painted and carpeted."

January 8, 1874, it was "Voted that the Parish Committee hereby consent that the morning service from one Sabbath in January and two in February may be omitted and an evening service held on the same day, provided that the church so decides at a meeting to be called for that purpose." I find in the above entry the first action of the Parish towards the one service a day plan, now so common in all our churches.

From the record of 1874, I copy the following items, to show the general and special expenses at that date :

Paid for salary of choir leader,	-	-	-	-	-	\$150.00
" " of Mr. Williams for four months,	-	-	-	-	-	600.00
" organist,	-	-	-	-	-	75.00

Paid for sexton's salary,	-	-	-	-	-	-	100.00
" collector's salary,	-	-	-	-	-	-	40.00
" care of chapel and organ,	-	-	-	-	-	-	65.00
" fuel,	-	-	-	-	-	-	103.00
" gas,	-	-	-	-	-	-	23.00
" frescoing and coloring,	-	-	-	-	-	-	365.00
" staging and repairs,	-	-	-	-	-	-	225.11
" painting,	-	-	-	-	-	-	282.17
" carpets and umbrella rack,	-	-	-	-	-	-	287.50
" 149 yds. matting, fitted,	-	-	-	-	-	-	123.67

Towards the special expenses the ladies' society contributed for frescoing, general repairs, carpets and furniture, the magnificent sum of \$1,187.50, and the young ladies' society, \$123.67.

In 1878-9, the new chapel on Washington street was erected, the cost of the land and building being mostly met by the ladies of the society and contributions from members of the church and society.

SINGING, - - - - - By Sunday-school Choir

Letters read by Benjamin Savory from Mrs. Mary S. Wright of Natick, Mr. Nathaniel L. Hooper of Boston and Mrs. Mary H. Holbrook of Portland, Oregon.

SINGING — "The Crown of My Rejoicing," By the Sunday-school Choir.

BENEDICTION, - - - - - By Rev. Mr. Bell

SACRAMENTAL SERVICE.

BY NATHAN P. SANBORN.



HE Sacramental Service of the church consists of twenty-three pieces : —

1 Baptismal Bowl,	12 Cups,
4 Flagons,	1 Plate,
4 Baskets,	1 Spoon.

The baskets, two of the cups, and the spoon bear no inscription.

If the history of these vessels were written, there can be little doubt that of some of them it would begin with the organization of the church. But there is neither written history nor tradition at present accessible, that gives us any information in relation to them.

Three of the cups have the inscription M.C. and two others M.H.C., probably signifying Marblehead Church, and date back to a time when there was but one church in town.

Two others bear the inscription : —

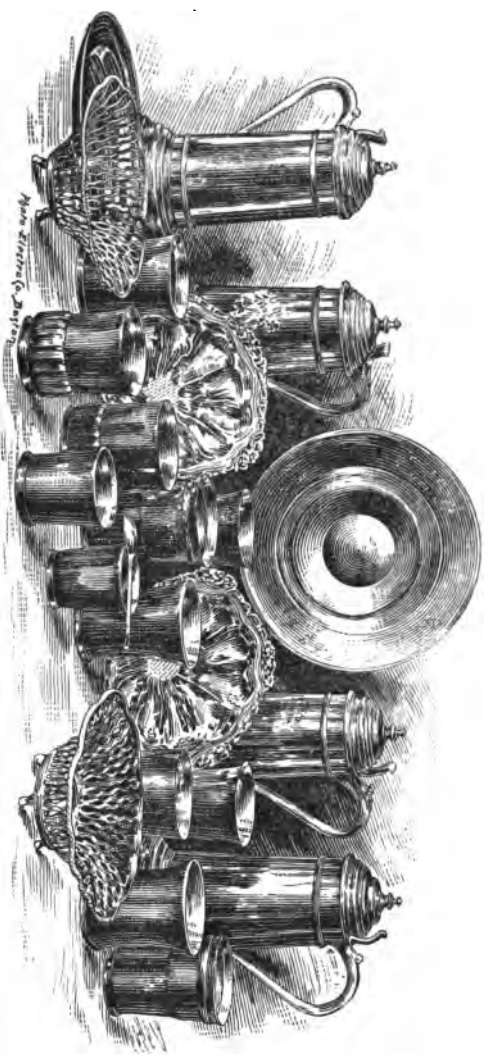
“ BELONGING TO THE
FIRST CHURCH OF CHRIST IN
MARBLEHEAD, 1728.”

One other is inscribed,

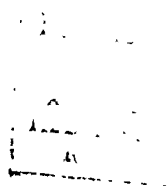
“ THE GIFT OF
WILL JONES AND RUTH WADLONS
TO THE FIRST CHURCH OF CHRIST,
MARBLEHEAD,
A. D. 1730.”

The record of October, 1730, tells us that “ Mr. William Jones, dying, ordered his wife to give a small silver cup to ye Communion Table.”

We also find that June 20, 1699, Moses Wadlon married Ruth Cheever, daughter of the Pastor, who had united with the church in



SACRAMENTAL SERVICE.



1692, and doubtless previous to 1730 gave a similar cup to the church for the same purpose. And the record of December 21, 1772, explains why the two names appear on the same cup, as follows: — "Voted, that the two smallest vessels of the church plate be formed into one, and mark't w'h the names of the Donors."

The other two cups bear the inscription:—

"THE LEGACY OF
GRACE THOMPSON,
TO THE
FIRST CHURCH IN MARBLEHEAD,
1748.
REMODELED IN 1852."

In 1749, we find the record reads as follows:— "Capt. Tho's Gerry gave a silver Cann. w'g 15 oz. 15 pw., being a Legacy from Mrs. Grace Thompson by Capt. Gerry, Executor."

The plate bears the following inscription:—

"THE LEGACY OF
SAMUEL RUSSELL,
TO THE FIRST CHURCH IN MARBLEHEAD,
1723.
REMODELED, 1852."

We find on the record of 1725, "Mr. Samuel Russell, who died May, 1725, gave a Legacy of 30 pounds to this church for the use of the communion table, which was made into a Silver Tankard," and probably remained in that form until remodeled in 1852.

Each of the four flagons bears an inscription in Latin. The first was given January 1, 1749, and devoted to the Sacramental service of this church by Rev. John Barnard, the second Pastor. Inscription:

"Johannes Barnardus, Pastor Secundus primæ Ecclesiæ Christi upud Marblehead, hanc Crateram ad usum sacrosanctæ cænæ in Ecclesia dicta dedicavit.

"Jan. 1, 1748-9."

The next was on the same day given by Robert Hooper, Esq., and was also devoted to the sacramental service of the church, as shown by the following inscription:

"Robertus Huperus Arm. hanc crateram ad usum sacrosanctæ cænæ in Ecclesia Christi prima Apud Marblehead Dedicavit.

"Jan. 1, 1748-9."

The origin of the third flagon is shown by the following vote of the church, May 7, 1759 :

"Voted to have a Flagon made out of the Legacy of Joseph Sweett, Esqr., with additions by his heirs, Mr. Samuel Sweett, Mrs. Ruth Hooper, Mrs. Martha Lee and Mr. Jos. Lemmon," which with the sacramental use for which it was set apart is stated in the following inscription :

"Hoc Legatum Josephi Sweett Ari. una cum Additamenta ejus Hæredum Di S. Sweett, Dæ R. Hooper, Dæ M. Lee et Di J. Lemmon ad usum sacrosanctæ cænæ in prima Christi Ecclesia apud Marblehead consecratum. Maii 7, 1759."

The fourth flagon, as the inscription informs us, was procured at the expense of the church treasury, and devoted to the sacramental use of this church. The treasury had no doubt been replenished by the sale of such old plate as was no longer required for use on account of the recent donations, and also of the three Pewter Flagons given for the communion table in March, 1717, one by "Mrs. Sarah Dixey, wife of Dea. Dixey," one each by "Mr. Joshua Orne" and "J. B." (probably Rev. John Barnard who had then been settled not quite one year), from which, together with the accumulations from the ordinary collections, this flagon was purchased. The inscription is as follows :


"Hæc Lagena argentea ad usum sacrosanctæ cænæ in prima Christi Ecclesia apud Marblehead ex ejus Thesauro Consecrata, Maii 7, 1759."

The Baptismal Bowl has the following inscription :

"THE DONATION OF
DOC'R JOSEPH LEMMON,
TO THE FIRST CHURCH OF CHRIST IN
MARBLEHEAD,
A.D. 1773."

In the bottom is stamped the name of the manufacturer, "REVERE," undoubtedly the work of Paul Revere, who was at that time one of the principal silversmiths of Boston and who, a year and a half later, made himself famous by his patriotic ride to Lexington and Concord. There is also engraved upon it a beautiful picture of a swan plucking feathers from her breast to make a nest for her young.

CONFESSION OF FAITH AND COVENANT.

HE following "Confession of Faith and Covenant" were adopted at the organization of the church, August 13, 1684, and have remained in full force until the present time.

CONFESSION OF FAITH.

ARTICLE 1. We believe in one God, the Eternal Jehovah, infinite in wisdom, power, holiness, goodness and truth; — the Foreordainer, Creator and Governor of all things; — distinguished into three persons, the Father, the Son, and the Holy Ghost, having all of them the same Godhead, power and eternity.

ART. 2. The Lord made man at first in his own image, in knowledge, righteousness and holiness; from which state man falling by transgressing the law of his creation, all his posterity are corrupted in their whole nature, — averse to all good and strongly inclined to all evil, from whence do proceed all actual transgressions which bind men over to death temporal, spiritual and eternal.

ART. 3. God, out of his mere mercy, hath ordained his Son, the Lord Jesus, to be the Redeemer of man by the execution of his prophetic, priestly and kingly offices; who, being truly God, took man's nature on him, yet without sin, being conceived by the power of the Holy Ghost, born of the Virgin Mary, suffered, in that nature, the death of the cross to ransom the elect, was buried, and rose from the dead with the same body, with which he also ascended into heaven; where, sitting at the right hand of God, he makes intercession for them who believe on him, and from thence he shall return to judge the world at the last day.

ART. 4. In the new Covenant made by God with his people, the Holy Spirit of God works faith and repentance, and dwells in

and with all such who are drawn truly to Christ ; who, being united to him, are in this life pardoned and accounted righteous,— adopted, — in the whole man sanctified,— shall persevere to the end, and at last, in heaven, shall be actually glorified.

ART. 5. God hath given unto man the Scriptures of the Old and New Testament to be the only perfect, sufficient and perpetual rule of his faith and life :— not abolishing, but establishing the Law, as a rule of righteousness for Christians to walk by, promising to accept of sincere obedience to the Law and Gospel through Christ ; — when such as live and die unbelieving, impenitent and disobedient, shall suffer the vengeance of eternal fire.

ART. 6. All true believers make up that one body, the church, of which Christ is head ; who, for the gathering in and perfecting of his saints, hath appointed the Word, Prayer, Baptism and the Lord's Supper ; — the Ministry, Officers and Discipline in particular Churches ; and that, therefore, it is the duty of every Christian to attend carefully thereunto.

The following condensed Confession of Faith is used in receiving persons into the Communion of the Church.

ARTICLE 1. You believe in one living and true God, the Father, the Son and the Holy Ghost.

ART. 2. You believe that the Scriptures of the Old and New Testaments were given by inspiration of God and constitute an infallible rule of faith and practice.

ART. 3. You believe that by nature man is destitute of holiness and inclined to sin, so that without a change of heart he cannot enter the kingdom of God.

ART. 4. You believe that God out of his love to man gave his only begotten Son to be a sacrifice for sin ; and that by believing in him we may be saved.

ART. 5. You believe in the resurrection of the dead, and in the day of judgment, when every one shall give an account of himself to God, and the wicked shall go away into everlasting punishment, but the righteous into life eternal.

ART. 6. You believe that baptism and the Lord's Supper are the appointed sacraments of the Christian Church.

THE COVENANT.

We do, in the presence of the Eternal God, under the sense of our great unworthiness personally to transact with so glorious a Majesty, acknowledging our inability to keep covenant with God, unless the Lord Jesus enable us thereunto by his Spirit.— with humble dependence on him for gracious assistance, make and renew our Covenant with God and with one another, as follows, viz. :

ART. 1. We do give up ourselves this day to the God, whose name alone is Jehovah, Father, Son, and Spirit, the only true and living God ; and to our blessed Lord Jesus, as our only Redeemer and Saviour,— Prophet, Priest and King over our souls, and only Mediator of the Covenant of Grace ; engaging our hearts to this God in Christ, by the help of his grace, to cleave unto him as one God and chief good, and unto Jesus Christ as one Mediator by faith, in a way of Gospel obedience, as becomes his covenant people forever : — engaging by the help of Christ to endeavor to keep ourselves pure, especially from the sins of the times, and to observe the Lord's commands in the exercise not only of public worship, but of private, in our families, by prayer and reading the Scriptures, and secret also, as God in his word doth require.

ART. 2. We give up also our offspring unto God in Christ, avouching him to be our God and the God of our children ; and ourselves with our children to be his people, humbly adoring his grace, that we and our children may be looked on as the Lord's, promising by his help (as far as there shall be need) to be instructing, catechizing, setting good patterns before them, and to be much in prayer for their conversion and salvation.

ART. 3. We do also give up ourselves one to another in the Lord, according to the will of God, to walk together as a particular Church of Christ, in all the ways of his worship and service, according to the rules of the word of God ; promising in brotherly love faithfully to watch over one another's souls, and to submit ourselves to the discipline and government of Christ in this his church, and to the Ministerial teaching, guidance and oversight of the elder or elders thereof, and duly to attend the seals and censures and whatever ordinances Christ hath commanded to be observed by his people, according to the order of the Gospel, in such degrees of communion unto which we have attained, so far as the Lord hath, or shall reveal

unto us : — desiring also to walk with all regular and due communion with other churches, for the observing of which and all other covenant duties, we desire to depend wholly on the grace of God in Christ Jesus, to enable us thereto, and wherein we shall fail, we shall humbly wait upon his grace in Christ for pardon, acceptance and healing for his name's sake. Amen.

The following abstract of the Covenant is used in receiving persons into the Communion of the Church.

Before the Lord, his holy angels and these witnesses, you acknowledge the Infinite Jehovah, Father, Son and Holy Spirit, as the only living and true God, and do solemnly avouch him to be your God and portion forever, giving yourself up to him in a perpetual covenant never to be forgotten ; to worship him in spirit and in truth, and to walk in all his commandments and ordinances blameless.

You give yourself to the Lord Jesus Christ, as God manifest in the flesh, the head of his believing people ; and receive him as made of God unto you wisdom, and righteousness, and sanctification and redemption.

You give yourself to the Holy Spirit, as your divine Enlightener, Guide and Comforter ; desiring that all his work of grace may be effected in you ; taking the word of God, the Scriptures of the Old and New Testament, as your only rule of faith and practice.

Moreover, you give yourself to this Church in the Lord, promising by divine help, in communion thereof, to attend upon the ordinances of the Gospel here administered, so long as your opportunity to be thus edified shall be continued to you ; submitting yourself to the laws of Christ's kingdom duly administered, and to the watch and care of this Church in particular ; promising that you will ever study to promote its peace, purity and prosperity.

Thus you covenant and engage ; not depending on yourself — but on the mercy of him, whose grace is sufficient for you.

(The ordinance of Baptism is then administered.)

In consequence of these professions and promises, we affectionately receive you as a member of this Church, and, in the name of Christ, declare you entitled to all its visible privileges.

And now, beloved in the Lord, let it be impressed upon your

mind, that you have entered into solemn circumstances and engagements from which you can never be released. Wherever you go, these vows will be upon you ; they will follow you to the bar of God. Walk worthy, therefore, of your sacred profession. Be faithful unto death, and the Lord will give the crown of life.

We, on our part, promise, by divine assistance, to treat you with such affection and watchfulness as your new and tender relation to us demands. This we do, imploring our common Lord that we and you may be steadfast in his covenant, — may glorify him with that holiness which becomes his professing people forever, and that, hereafter, we may come, with all saints, in the unity of the faith and of the knowledge of the Son of God, “unto the measure of the stature of the fullness of Christ.” Amen.

HOMES OF THE OLD MINISTERS.

BY HON. JAMES J. H. GREGORY.

IN 1639 three acres of land were granted by the Salem authorities (Marblehead was then a part of Salem) to Rev. William Walton, "to build upon." Tradition says the house of the first minister was located on "Gerry" Island, near Fort Sewall, and that he built there to be the better protected from bears.

By "first minister" tradition, as facts prove, means the first minister of the first church organized in Marblehead, the Rev. Samuel Cheever, who after having served as minister from October 1668, was ordained in 1684, the first pastor of the first church organized in the town. This office of Mr. Walton for about forty years up to 1668, the year of his death, appears to have been analogous to that of the modern home missionary and tradition says he was known among the people as a prophesier.

Where did this prophesier live two hundred and forty-five years ago? I once thought on Gerry's Island, but that was a mistake. Mr. W. B. Paine gave the clue when he wrote me that Mrs. Polly Doliber told him that Martha Walton, who lived in the lower part of the town, told her that her great-great-grandfather, Rev. William Walton, lived in a house now standing just back from Beacon street, close under the ledges of the old hill, on the same cellar on which now stands the house of Mr. Andrew Wadden.

A very thorough search of the oldest town record brings out two items of corroborative evidence. One of the very first entries, dated August 8, 1659, reads as follows:—"It is granted to Samuel Hancock to build a work-shop for his employment, under the rock before Mr. Walton's house." On reading this the question very naturally suggested is, where in Marblehead is there such a "rock." There is

no individual rock in the township sufficiently large to have a house built under it, but interpreting the "rock" of our forefathers to mean what the word ledge is used to indicate, any one standing in the street where it passes by the Wadden house and looking up to the huge ledge of green-stone which arises almost perpendicularly close by, would be struck with the appropriateness of the term, "under a rock."

On page 36, of the town record, dated March 5, 1668, I find the following entry: — "For highways it is agreed that from George Godfrey's to Mark Pitman's the inhabitants of it and about the Ferry are to mend all the ways in their bounds. And from Mr. Walton's unto Elias Henlie's and to Thomas Dodd's house, the middle of the towne, the inhabitants of that part of the towne are to reaire. And from Thomas Dodd's to the further end of the towne, southward, the inhabitants of that part of the towne are to reaire." The significance of this is that it locates Mr. Walton's house in the northern portion of the town and apparently at where the roads to the Ferry and the town proper meet. Now this is just the location of the Wadden house: it is located just about where Orne street the road to the town begins, and just where Beacon street the road to the Ferry joins it.

Rev. Samuel Cheever, who succeeded Mr. Walton, being the first ordained minister of Marblehead, during the early part of his settlement lived on Gerry island. By February 18, 1705, he had removed and as he himself testified was living "next door to Mr. Moses Maverick and keeping in his almanack a register of ye Annual Occurrences in the Towne." Moses Maverick, who was son-in-law of the distinguished John Allerton, was a very prominent man in our early days and owned tracts of land in various parts of the town. It is therefore difficult to locate with certainty, where "next door to Moses Maverick" could have been; but as the garden attached to the Prentiss house on Franklin street has always gone by the name of the Maverick garden, it would seem probable that Mr. Maverick's house was located close by, which would point to one of the old houses now standing near by as likely to have been the residence of Mr. Cheever. Several lines of tradition agree in saying that the first minister lived on Gerry Island, and in one of our old families the great-grandmother's statement, that when a little girl, living in the house near where the gas-house now stands, she often

saw Parson Cheever drive from this point (it is the family tradition that it was not then an island) and pass by her house in a horse and "shay," has been handed down through four generations. The island of bare ledge, close by Gerry's Island, known as Jack's Rock, is said to have been so named after Parson Cheever's slave man "Jack," to whom his master gave it as a spot to fish from. Plenty of the descendants of these ancient fish are to be found there at this day.

Undoubtedly at that distant date, as tradition says, it was not an island but a point of land extending into the sea. In confirmation of this is the fact that considerable muck has been dug on the bar which connects it at half tide with the main land, in which the remains of tree growths were found, such as leaves, acorns and pieces of bark, evidently lying about where they grew, which proves that the bar was once above the ocean. As farther evidence of the great change made in the shore line in this part of the town by the fearful north-east storms, I may mention that Mr. Thomas Elkins, who died a number of years ago, aged over ninety, informed me that he remembered when a flourishing garden stood on the main land, a part of Bowden's hill, opposite the island; now this spot is a favorite diving-place for the school-boys. It is certain that a house of some note in ancient days stood on this island, located where the house now there stands, which was built on an ancient cellar, and the remains of a yard neatly paved with beach-stones is yet to be seen. This pavement was formerly more extensive than now, the road of entrance to the island having been made through it. A tenant who once occupied the present house informed me that a date of 16—? could be read in white stones imbedded among darker ones. Two old, much-worn axes which I have in my possession, of the Puritan type, were recently dug up in the piece of land close adjoining the house.

There is another piece of land, containing not far from three acres, which from time immemorial has been known as the "minister's lot," but this is not the piece granted by the Salem authorities to Mr. Walton in 1639, but is doubtless that "horse pasture" voted by the town of Marblehead in 1671 "to be laid out of the common lands for the use of Mr. Cheever, to be fenced at the expense of the town." I refer to what is now known as "George's Lot," located near Red's Pond, in the Lower Division pasture.

Rev. John Barnard, the colleague and successor of Mr. Cheever (1716-1770), built for his residence the house where now lives Capt. William Hammond, located in Franklin street, the next house to the one on the right-hand corner, as you turn from Washington street. Rev. William Whitwell, the colleague and successor of Mr. Barnard (1762-1781), lived on High street in the house of Shoreman George Knight, located about opposite the present parsonage of the first church. Rev. Ebenezer Hubbard, who succeeded Mr. Whitwell (1783-1800), lived in the LeMaster house, located on Washington street, the second house on the left hand from the foot of Pearl street, as one goes toward the Town House. Rev. Samuel Dana (1801-1837) lived in the house on Washington street located exactly at the foot of Pearl, there being but one house between his and that of Mr. Hubbard. Rev. Mr. Cozzens, the colleague of Mr. Dana (1832-1837), lived in the house of Samuel Sparhawk, Esq., located on Back street, on the same side, and the second house north from the Unitarian meeting-house. Rev. M. A. H. Niles (1837-1744) lived on Watson street in the house located on the left-hand side, as one goes toward Pleasant street, being the next house but one to the Universalist meeting-house. This house was the original Baptist meeting-house of Marblehead. Rev. E. A. Lawrence (1845-1854) resided in four or five different houses in town while pastor of the First Congregational Church. While pastor of the Third Congregational Church, he purchased and resided for the remainder of his life in the fine old Lee mansion, located close by the common, on the north side. During the pastorate of Rev. B. R. Allen (1854-1872) a parsonage was built into which he removed after having resided in several houses in town. Rev. John H. Williams (1873-1883) lived in the parsonage on High street.

Of the pastors of the Second Congregational Church, which was organized in 1716, Rev. Edward Holyoke, the first pastor (1716-1737), resided in the house located on Washington street, being on the right-hand side of the next building but one to the corner of Pleasant street. All antiquarians must regret that the fine old mansion is almost hidden by the stores in front of it. Rev. Simon Bradstreet, the successor of Mr. Holyoke (1738-1771), he having been chosen president of Harvard College, built the house that stands at the corner of Pearl and Mechanic streets, in which also his successor, Rev. Isaac Story, lived. It is an interesting fact

worth noting that the three houses where Parsons Barnard, Whitwell and Bradstreet lived closely resemble each other in style of architecture, size and age, being in all probability over one hundred and fifty years old. We congratulate ourselves that each is in so fine a state of preservation. The Rev. John Bartlett (1811-1849) lived in a house located in Elm street, where the parsonage of the Second Congregational Church now stands. The original house divided into two buildings was removed, and now stands just back of and below the present parsonage. Just opposite this is the building that was the ancient manse of the Episcopal Church, recently the residence of Capt. John Devereaux. Rev. Benj. Huntoon (1849-1855) lived in the old historic Watson house, located on Watson street, the house fronting one on the left looking up from the Universalist meeting-house. Our worthy brethren of the Baptist and Methodist societies being comparatively new-comers into Marblehead, the former in 1810, the latter in 1794, have a very interesting, but not ancient record, a historical deficiency that every passing day will help make good. During the pastorship of Rev. Benj. H. Bailey, the society erected the parsonage on Elm street.



